THE

PSYCHO-PHYSIOLOGICAL SCIENCES,

AND THEIR ASSAILANTS.

BEING A RESPONSE BY

ALFRED R. WALLACE, OF ENGLAND;
PROFESSOR J. R. BUCHANAN, OF NEW YORK;
DARIUS LYMAN, OF WASHINGTON;
EPES SARGENT, OF BOSTON;

TO THE ATTACKS OF

PROF. W. B. CARPENTER, OF ENGLAND,

AND OTHERS

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PREFACE.

In the present attitude of psychic science before the world, it is of course liable, even as astronomy and geology were in their infancy, to the assaults of learned ignorance. The attack of Dr. Carpenter on the psychic sciences deserves no attention in itself, and would not have been honored with so much notice, but for the fact that it affords an unexpected opportunity of showing the public the singular ignorance and unreasoning incapacity which men of mere learning so often display when they confront essentially new truths.

The human mind generally, as much among the educated as among the uneducated, is too narrow to entertain one class of ideas familiarly, without becoming thereby inhospitable to other classes. Partisan narrowness is the blighting influence that we recognize, not only in medicine, theology, and politics, but in all questions of philosophy and science that admit of divergent views. As men are sectional and not cosmopolitan in their patriotism, showing their love of one country by fighting against another, so are they sectional instead of cosmopolitan in thought, and ready to perpetrate the grossest injustice and outrage against any species of knowledge which is beyond the circle of their familiarity.

Dr. Carpenter's lectures are so signal an example of this partisan narrowness, that in answering them we are dealing not merely with the question of the existence of the psychic science which he assails, but with the broad and universal question in ethics and philosophy, whether new sciences shall forever be treated as hostile intruders by the votaries of mere *learning*, who, having no capacity or opportunity to *originate* science or discovery, are as incompetent to appreci-

a'e or judge the new as they may be accurate in reference to the old which they study with reverence and love.

It is highly necessary to disabuse the public mind of the notion that men of mere learning or experience as physicists in certain departments are *ex officio* judges of new truths, especially when those truths are in a field of knowledge which they have never explored, and which, if they judge at all, they would judge by the standard of pre-existing opinions and prejudices, or rather pre-existing ignorance—a process which Dr. Carpenter with the frankest arrogance contends is the proper and only method.

In judging of the practical value of a steam-engine, the opinion of one experienced mechanic is worth that of a myriad of speculative philosophers and *literateurs*. So in reference to psychic science, the only opinions of much value are those of *experts*. Scientists in other departments, reviewers and critics generally are entitled to some respect also, merely, however, as a portion of the great public who, with little knowledge of art, express their appreciation of great pictures, and, with still less knowledge of medicine and surgery, express in patronage their opinions of physicians and surgeons, and often very erroneously.

When the reality and grandeur of the psychic sciences, as the highest departments of human knowledge, are more generally understood, we shall no longer have to encounter the pragmatic interference and shallow opinions of those who are unfamiliar with the most important psychic phenomena, and whose tactics lead them to try to suppress inconvenient facts by assailing their witnesses with personal misrepresentation.

That the cultivators of psychic science are entirely competent to repel such attacks from any source is well shown in the able replies of Alfred R. Wallace and Epes Sargent to Dr. Carpenter and Prof. Tyndall. These last are not men of straw, set up for confutation, but the most authoritative exponents of existing science and existing ignorance in England. The remarkable ethical and philosophical superiority of Messrs. Wallace and Sargent, as manifested in their replies

to their materialistic opponents, must strike every enlightened reader.

My own portion of this volume, written under the pressure of incessant occupation, is very far from doing justice to the subject, for it has been concisely abridged to keep within the limits of a cheap publication for wide diffusion. The spirit in which our facts, bringing with them, as they do, the dawn of a higher and purer civilization, are met and resisted by the party of which Dr. Carpenter has made himself the exponent (and by which he is apparently accepted as such), is seen in vituperative attacks upon those investigators whose testimony contravenes his *opinions* of natural law, and whom, therefore, he would dismiss as necessarily dupes or impostors, no matter how high their previous reputations may have been.

The morbidly egotistical and dogmatic condition of mind which originates such opinions was amusingly exhibited in the interview between Prof. Crookes and Prof. Carpenter as reported by the former (Researches in the Phenomena of Spiritualism), and may give the sagacious reader an interior view of the contest, as truthful as it is ludicrous:

"It was my good or ill fortune, as the case may be," (says Mr. Wm. Crookes, the celebrated chemist,) "to have an hour's conversation, if it may be so termed when the talking was all on one side, with the Quarterly Reviewer in question, when I had an opportunity of observing the curiously dogmatic tone of his mind, and of estimating his incapacity to deal with any subject conflicting with his prejudices and prepossessions. At the last meeting of the British Association at Edinburgh we were introduced—he as a physiologist who had inquired into the matter fifteen or twenty years ago; I as a scientific investigator of a certain department of the subject; here is a sketch of our interview, accurate in substance if not identical in language:

"'Ah, Mr. Crookes,' said he, 'I am glad I have an opportunity of speaking to you about this Spiritualism you have been writing about. You are only wasting your time. I devoted a great deal of time, many years ago, to mesmerism, clairvoyance, electro-biology, table-turning, spirit-rapping, and all the rest of it, and I found there was nothing in it. I explained it all in my article I wrote in the Quarterly Review. I think it a pity you have written anything on this subject before you made yourself intimately acquainted with my writings and my views on the subject. I have exhausted it.'

"'But, sir,' interposed I, 'you will allow me to say you are mistaken if——'

"'No, no,' interrupted he, 'I am not mistaken. I know what you would say. But it is quite evident from what you have just remarked, that you allowed yourself to be taken in by these people, when you knew nothing whatever of the perseverance with which I and other competent men eminently qualified to deal with the most difficult problems, had investigated these phenomena. You ought to have known that I explain everything you have seen by "unconscious cerebration," and "unconscious muscular action"; and if you had only a clear idea in your mind of the exact meaning of these two phrases, you would see that they are sufficient to account for everything——'

"'But, sir——'

"'Yes, yes; my explanations would clear away all the difficulties you have met with. I saw a great many mesmerists and clairvoyants, and it was all done by "unconscious cerebration." Whilst as to table turning, every one knows how Faraday put down that. It is a pity you were unacquainted with Faraday's beautiful indicator; but of course, a person who knew nothing of my writings would not have known how he showed that unconscious muscular action was sufficient to explain all these movements.'

"'Pardon me,' I interrupted, 'but Faraday himself showed——'

"But it was in vain, and on rolled the stream of unconscious egotism.

"'Yes, of course; that is what I said. If you had known of Faraday's indicator, and used it with Mr. Home, he would not have been able to go through his performance.'

"'But how,' I contrived to ask, 'could the indicator have served seeing that neither Mr. Home nor any one else touched the——'

"'That's just it. You evidently know nothing of the indicator. You have not read my articles and explanations of all you saw, and you know nothing whatever of the previous history of the subject. Don't you think you have compromised the Royal Society? It is a great pity that you should be allowed there to revive subjects that I put down ten years ago in my articles, and you ought not to be permitted to send papers in. However, we can deal with them.'

"Here I was fain to keep silence. Meanwhile my infallible interlocutor continued:

"'Well, Mr. Crookes, I am very pleased that I have had this opportunity of hearing these explanations from yourself. One learns so much in a conversation like this and what you say has confirmed me on several points I was doubtful about before. Now, after I have had the benefit of hearing all about it from your own lips, I am more satisfied than ever that I have been always right and that there is nothing in it but unconscious cerebration and muscular action——'

"At this juncture some good Samaritan turned the torrent of words on to himself; I thankfully escaped with a sigh of relief."

J. R. BUCHANAN.

No. 1 Livingstone Place, New York.

DR. CARPENTER ON SPIRITUALISM.*

By ALFRED RUSSELL WALLACE †

THE two lectures which Dr. Carpenter gave some time since at the London Institution were generally reported by the press and led to some controversy. They were then published in Fraser's Magazine, and they are now republished with what are considered to be *pièces justificatives* in an appendix. We may therefore fairly assume that the author has here said his best on the subject—that he has carefully considered his facts and his arguments—and that he can give, in his own opinion at least, good reasons for omitting to notice certain matters which seem essential to a fair and impartial review of the whole question.

Dr. Carpenter enjoys the great advantage, which he well knows how to profit by, of being on the popular side, and of having been long before the public as an expounder of popular and educational science. Everything he writes is widely read; and his reiterated assurances that nobody's opinion and nobody's evidence on this particular subject is of the least value unless they have had a certain *special early training* (of which, it is pretty generally understood, Dr. Carpenter is one of the few living representatives) have convinced many people that what he tells them must be true, and should, therefore, settle the whole matter. He has another advantage

* "Mesmerism, Spiritualism, etc., Historically and Scientifically Considered. Being Two Lectures delivered at the London Institution, with Preface and Appendix." By William B. Carpenter, C. B., M. D., F.R.S., etc., etc. New York: D. Appleton & Co. 1877.

† Originally printed in the Quarterly Journal of Science, London, Eng.

in the immense extent and complexity of the subject and the widely scattered and controversial nature of its literature. By ranging over this wide field and picking here and there a fact to support his views and a statement to damage his opponents, Dr. Carpenter has rendered it almost impossible to answer him on every point, without an amount of detail and research that would be repulsive to ordinary readers. It is necessary, therefore, to confine ourselves to the more important questions, where the facts are tolerably accessible and the matter can be brought to a definite issue; though, if space permitted, there is hardly a page of the book in which we should not find expressions calling for strong animadversion, as, for example, the unfounded and totally false general assertion at page 6, that "Believers in Spiritualism make it a reproach against men of science that they entertain a prepossession in favor of the ascertained and universally admitted laws of nature." Vague general assertions of this kind, without a particle of proof offered or which can be offered, are alone sufficient to destroy the judicial or scientific claims of the work; but we have no intention of wasting space in further comment upon them.

Dr. Carpenter lays especial stress on his character of historian and man of science in relation to this inquiry. He parades this assumption in his title-page and at the very commencement of his preface. He claims, therefore, to review the case as a judge, giving full weight to the evidence on both sides, and pronouncing an impartial and well considered judgment. He may, indeed, believe that he has thus acted—for dominant ideas are very powerful—but any one, tolerably acquainted with the literature and history of these subjects for the last thirty years, will most assuredly look upon this book as the work of an advocate rather than of a judge. In place of the impartial summary of the historian he will find the one-sided narrative of a partisan; and, instead of the careful weighing of fact and experiment characteristic of the man of science, he will find loose and inaccurate statements, and negative results set up as conclusive against positive evidence. We will now proceed to demonstrate the truth of this grave accusation, and shall in every case refer to the authorities by means of which our statements can be tested.

The first example of Dr. Carpenter's "historical" mode of treating his subject which we shall adduce, is his account (pp. 13–15) of the rise of Mesmerism in this country, owing to the successful performance of many surgical operations without

pain during the mesmeric trance. Dr. Carpenter writes of this as not only an admitted fact, but (so far as any word in his pages shows) as a fact which was admitted from the first, and which never went through that ordeal of denial, misrepresentation, and abuse by medical men and physiologists, that other phenomena are still undergoing from a similar class of men. Yet Dr. Carpenter was in the thick of the fight and must know all about it. He must know that the greatest surgical and physiological authorities of that day—Sir Benjamin Brodie and Dr. Marshall Hall—opposed it with all the weight of their influence, accused the patients of imposture, or asserted that they might be "naturally insensible to pain," and spoke of the experiments of Dr. Elliotson and others as "trumpery," and as "polluting the temple of science." He must know, too, that Dr. Marshall Hall professed to demonstrate "physiologically" that the patients were impostors, because certain reflex actions of the limbs, which he declared ought to have occurred during the operations, did not occur. The medical periodicals of the day were full of this, and a good summary may be found in Dr. Elliotson's "Surgical Operations without Pain," etc., London, 1843. Dr. Carpenter tells us how his friends, Dr. Noble and Sir John Forbes, in 1845 accepted and wrote in favor of the reality of the facts; but it was hardly "historical" to tell us this as the whole truth when, for several years previously, the most violent controversy, abuse, and even persecution, had raged on this very matter. Great physiological authorities were egregiously in the wrong then and the natural inference to those who know the facts is, that other physiological authorities, who now deny equally well attested facts, may be no more infallible than their predecessors.

Dr. Carpenter persistently denies that there is any adequate evidence of the personal influence of the mesmerizer on the patient independent of the patient's knowledge and expectation, and he believes himself to be very strong in the cases he adduces, in which this power has been tested and failed. But he quite ignores the fact that all who have ever investigated the higher phases of mesmerism—such as influence at a distance, community of sensation, transference of the senses, or true clairvoyance—agree in maintaining that these phenomena are very uncertain, depending greatly on the state of body and mind of the patient, who is exceedingly susceptible to mental impressions, the presence of strangers, fatigue, or any unusual conditions. Failures continually occur, even when

the mesmerizer and patient are alone or when only intimate friends are present; how, then, can the negative fact of a failure before strangers and antagonists prove anything? Dr. Carpenter also occupies his readers' attention with accounts of hearsay stories which have turned out exaggerated or incorrect, and lays great stress on the "disposition to overlook sources of fallacy" and to be "imposed on by cunning cheats," which this shows. This may be admitted; but it evidently has no bearing on well authenticated and carefully observed facts, perfectly known to every student on the subject. Our author maintains, however, that such facts do not exist, and that "the evidence for these higher marvels has invariably broken down when submitted to the searching tests of trained experts." Here the question arises, Who are "trained experts"? Dr. Carpenter would maintain that only skeptical medical men and professed conjurers deserve that epithet, however ignorant they may be of all the conditions requisite for the study of these delicate and fluctuating phenomena of the nervous system. But we, on the contrary, would only give that name to inquirers who have experimented for months or years on this very subject, and are thoroughly acquainted with all its difficulties. When such men are also physiologists, it is hardly consistent with the historical and scientific method of inquiry to pass their evidence by in silence. I have already called Dr. Carpenter's attention to the case of the lady residing in Prof. Gregory's own house, who was mesmerized at several streets' distance by Mr. Lewis, without her knowledge or expectation. This is a piece of direct evidence of a very satisfactory kind, and outweighs a very large quantity of negative evidence; but no mention is made of it except the following utterly unjustifiable remark: "His (Mr. Lewis's) utter failure under the scrutiny of skeptical inquirers, obviously discredits all his previous statements, except to such as (like Mr. A. R. Wallace, who has recently expressed his full faith in Mr. Lewis's self asserted powers) are ready to accept without question the slenderest evidence of the greatest marvels" ("Mesmerism, Spiritualism," etc., p. 24). Now will it be believed that this statement, that I "place full faith in Mr. Lewis's *self-asserted powers*," has not even the shadow of a foundation? I know nothing of Mr Lewis or of his powers, self-asserted or otherwise, but what I gain from Prof. Gregory's account of them; and in my letter to the Daily News, immediately after the delivery of Dr. Carpenter's lectures, I referred to this account

I certainly have "full faith" in Prof. Gregory's very careful narrative of a fact entirely within his own knowledge. This may be "the slenderest evidence" to Dr. Carpenter; but, slender or not, he chooses to evade it, and endeavors to make the public believe that I, and others, accept the unsupported assertions of an unknown man. It is impossible adequately to characterize such reckless accusations as this without using language which I should not wish to use. Let us pass on, therefore, to the evidence which Dr. Carpenter declares to be fitly described as "the slenderest." M. Dupotet, at the Hôtel de Dieu, in Paris, put a patient to sleep when behind a partition, in the presence of M. Husson and M. Recamier, the latter a complete skeptic. M. Recamier expressed a doubt that the circumstances might produce expectation in the patient, and himself proposed an experiment the next day, in which all the same conditions should be observed, except that M. Dupotet should not come till half an hour later. He anticipated that the "expectation" would be still stronger the second time than at first, and that the patient would be mesmerized. But the result was quite the reverse. Notwithstanding every minute detail was repeated as on the previous day when the operator was in the next room, the patient showed no signs whatever of sleep, either natural or somnambulic (Teste's "Animal Magnetism," Spillan's translation, p. 159). The commission appointed by the Académie Royale de Médecine in 1826 sat for five years, and investigated the whole subject of animal magnetism. It was wholly composed of medical men, and in their elaborate report, after giving numerous cases, the following is one of their conclusions:

"14. We are satisfied that it (magnetic sleep) has been excited under circumstances where those magnetized could not see and were entirely ignorant of the means employed to occasion it."

These were surely "trained experts"; yet they declare themselves satisfied of that, the evidence for which, Dr. Carpenter says, has always broken down when tested.

Baron Reichenbach's researches are next discussed, and are coolly dismissed with the remark that "it at once became apparent to experienced physicians that the whole phenomena were subjective, and that 'sensitives' like Von Reichenbach's can feel, see, or smell anything they were led to believe they *would* feel, see, or smell." His evidence for this is, that Mr. Braid could make his subjects do so, and that Dr. Carpenter

had seen him do it. One of them, for instance—an intellectual and able Manchester gentleman—"could be brought to see flames issuing from the poles of a magnet of any form or color that Mr. Braid chose to name." All this belongs to the mere rudiments of mesmerism, and is known to every operator. Two things, however, are essential: the patient or sensitive must be, or have been, mesmerized, or electro-biologized as it is commonly called, and the *suggestion* must be actually made. Given these two conditions, and no doubt twenty persons may be made to declare that they see green flames issuing from the operator's mouth; but no single case has been adduced of persons in ordinary health, not subject to any operation of mesmerism, etc., being all caused to see this or any other thing in agreement, by being merely brought into a dark room and asked to describe accurately what they saw. Yet this is what Von Reichenbach did, and much more. For, in order to confirm the evidence of the "sensitives" first experimented on, he invited a large number of his friends and other persons in Vienna to come to his dark room, and the result was that about *sixty persons*, of various ages and conditions, saw and described exactly the same phenomena. Among these were a number of literary, official, and scientific men and their families, persons of a status fully equal to that of Dr. Carpenter and the Fellows of the Royal Society—such as Dr. Nied, a physician; Prof. Endlicher, Director of the Imperial Botanic Garden; Chevalier Hubert von Rainer, barrister; Mr. Karl Schuh, physicist; Dr. Ragsky, Professor of Chemistry; Mr. Franz Kollar and Dr. Diesing, Curators in the Imperial Natural History Museum, and many others. There was also an artist, Mr. Gustav Anschütz, who could see the flames, and drew them in their various forms and combinations. Does Dr. Carpenter really ask his readers to believe that his explanation applies to these gentlemen?—that they all quietly submitted to be told *what* they were to see, submissively *said* they saw it, and allowed the fact to be published at the time, without a word of protest on their part from that day to this? But a little examination of the reports of their evidence shows that they did not follow each other like a flock of sheep, but that each had an individuality of perceptive power, some seeing one kind of flame better than another; while the variety of combinations of magnets submitted to them rendered anything like suggestion as to what they were to see quite impossible, unless it were a deliberate and willful imposture on the part of Baron von Reichenbach.

But again, Dr. Carpenter objects to the want of tests, and especially his pet test of using an electro-magnet, and not letting the patients know whether the electric circuit which "makes" and "unmakes" the magnet was complete or broken. How far this test, had it been applied, would have satisfied the objector, may be imagined from his entirely ignoring all the tests, many of them at least as good, which were actually applied. The following are a few of these: Test 1. Von Reichenbach arranged with a friend to stand in another room with a stone wall between him and the patient's bed, holding a powerful magnet, the armature of which was to be closed or opened at a given signal. The patient detected, on every occasion, whether the magnet was opened or closed. Test 2. M. Baumgartner, a professor of physics, after seeing the effects of magnets on patients, took from his pocket what he said was one of his most powerful magnets, to try its effects. The patient, to Von Reichenbach's astonishment, declared she found this magnet, on the contrary, very weak, and its action on her hardly more perceptible than a piece of iron. M. Baumgartner then explained that this magnet, though originally very powerful, had been as completely as possible deprived of its magnetism, and that he had brought it as a test. Here were *suggestion* and *expectation* in full force, yet they did not in the least affect the patient. (For these two tests, *see* "Ashburner's Translation of Reichenbach," pp. 39, 40.) Test 3. A large crystal (placed in a new position before each patient was brought into the dark room) was always at once detected by means of its light, yellower and redder than that from magnets (*loc. cit.*, p. 86). Test 4. A patient confined in a darkened passage held a wire which communicated with a room in which experiments were made on plates connected with this wire. As these plates were exposed to sunlight or shade, the patient described corresponding changes in the luminous appearances of the end of the wire (*loc. cit.*, p. 147). Test 5. The light from magnets, etc., was thrown on a screen by a lens, so that the image could be instantly and noiselessly changed in size and position at pleasure. Twelve patients, eight of them healthy and new to the inquiry, saw the image, and described its alterations of size and position as the lens or screen was shifted in the dark (*loc. cit.*, p. 585). Dr. Carpenter's only reply to all this is, that "Baron Reichenbach's researches upon 'Odyle' were discredited a quarter of a century ago, alike by the united voice of scientific opinion in his own country, and by that of

the medical profession here." Even if this were the fact, it would have nothing to do with the matter, which is one of experiment and evidence, not of the belief or disbelief of certain prejudiced persons, since to *discredit* is not to *disprove*. The painless operations in mesmeric sleep were "discredited" by the highest medical authorities in this country, and yet they were true. But Dr. Elliotson, Dr. Ashburner, and others, accepted Reichenbach's discoveries; and some of the Vienna physicians even, after seeing the experiments with persons "whose honor, truthfulness, and impartiality they could vouch for," also accepted them as proved.

The fact of the luminosity of magnets was also independently established by Dr. Charpignon, who, in his "Physiologie, Médecine, et Métaphysique du Magnétisme," published in 1845—the very same year in which the account of Von Reichenbach's observations first appeared—says: "Having placed before the somnambulists four small bars of iron, one of which was magnetized by the loadstone, they could always distinguish this one from the others, from its two ends being enveloped in a brilliant vapor. The light was more brilliant at one end (the north pole) than at the other. I could never deceive them; they always recognized the nature of the poles, although when in their normal state they were in complete ignorance of the subject." Surely here is a wonderful confirmation. One observer in France and another in Germany make the same observation about the same time, and quite independently; and even the detail of the north pole being the more brilliant agrees with the statement of Reichenbach's sensitives ("Ashburner's Trans.," p. 20).

Our readers can now judge how far the historic and scientific method has been followed in Dr. Carpenter's treatment of the researches of Von Reichenbach, not one of the essential facts here stated (and there are hundreds like them) being so much as alluded to while "suggestion," "expectation," and "imposture," are offered as fully explaining everything. We cannot devote much time to the less important branches of the subject, but it is necessary to show that *in every case* Dr. Carpenter misstates facts, and sets negative above positive evidence. Thus, as to the magnenometer* and odometer of Mr. Rutter and Dr. Mayo, all the effects are im-

* The magnenometer is a delicate pendulum, which, when its support is touched by certain persons, vibrates in a definite direction, the direction changing on the motion suddenly stopping when different substances are touched at the same time by the operator.

puted to expectation and unconscious muscular action, and we have this positive statement: "It was found that the constancy of the vibrations depended entirely upon the operator's watching their direction, and, further, that when such a change was made *without the operator's knowledge* in the conditions of the experiment, as *ought*, theoretically, to alter the direction of the oscillations, no such alteration took place." Yet Mr. Rutter clearly states: 1. That the instrument can be affected through the hand of a *third* person with exactly the same result (Rutter's "Human Electricity," App., p. 54). 2. That the instrument is affected by a crystal on a *detached stand* brought close to the instrument, but without contact (*loc cit* p 151). 3. That many persons, however "expectant" and anxious to succeed, have no power to move the instrument. 4. That substances *unknown to the operator*, and even when held by a third party, caused correct indications, and that an attempt to deceive by using a substance under a wrong name was detected by the movements of the instrument (*loc cit*, Appendix, p. lvi.) Here, then, Mr. Rutter's positive testimony is altogether ignored, while the negative results of another person are set forth as conclusive. Next we have the evidence for the divining-rod similarly treated. Dr. Mayo is quoted as supporting the view that the rod moved in accordance with the "expectations" of the operator, but on the preceding page of Dr. Mayo's work other cases are given in which there was no expectation; and the fact that Dr Mayo was well aware of this source of error, and was a physiologist and physician of high rank, entitles his opinion as to the reality of the action in other cases to great weight. Again, we have the testimony of Dr. Hutton, who saw the Hon. Lady Milbanke use the divining-rod on Woolwich Common, and who declares that it turned where he knew there was water, and that in other places where he believed there was none it did not turn; that the lady's hands were closely watched, and that no motion of the fingers or hands could be detected, yet the rod turned so strongly and persistently that it became broken. No other person present could voluntarily or involuntarily cause the rod to turn in a similar way (Hutton's "Mathematical Recreations," ed. 1840, p. 711). The evidence on this subject is most voluminous, but we have adduced sufficient to show that Dr. Carpenter's supposed demonstration does not account for all the facts.

We now come to the very interesting and important subject of clairvoyance, which Dr. Carpenter introduces with a

great deal of irrelevant matter calculated to prejudge the question. Thus, he tells his readers that "there are at the present time numbers of educated men and women who have so completely surrendered their 'common sense' to a dominant prepossession as to maintain that any such monstrous fiction (as of a person being carried through the air in an hour from Edinburgh to London) ought to be believed, even upon the evidence of a single witness, if that witness be one upon whose testimony we should rely in the ordinary affairs of life!" He offers no proof of this statement, and we venture to say he can offer none, and it is only another example of that complete misrepresentation of the opinions of his opponents with which this book abounds. At page 71, however, we enter upon the subject itself, and at once encounter one of those curious examples of ignorance (or suppression of evidence) for which Dr. Carpenter is so remarkable in his treatment of this subject. We have been already told (p. 11) of the French Scientific Commission which about a hundred years ago investigated the pretensions of Mesmer, and decided, as might have been anticipated, against him. Now we have the statement that "it was by the French Academy of Medicine, in which the mesmeric state had been previously discussed with reference to the performance of surgical operations, that this new and more extraordinary claim (*clairvoyance*) was first carefully sifted, in consequence of the offer made in 1837 by M. Burdin of a prize of three thousand francs to any one who should be found capable of reading through opaque substances." The result was negative. No clairvoyant succeeded under the conditions imposed. The reader unaccustomed to Dr. Carpenter's historical method would naturally suppose this statement to be correct, and that *clairvoyance* was *first* carefully sifted in France *after* 1837, though he might well doubt if offering a prize for reading under rigid conditions was an adequate means of sifting a faculty so eminently variable, uncertain and delicate as clairvoyance is admitted to be. What, then, will be his astonishment to find that this same "Académie Royale de Médecine" had appointed a commission of eleven members in 1826, who inquired into the whole subject of mesmerism for *five years*, and in 1831 reported in full, and *in favor* of the reality of almost all the alleged phenomena, *including clairvoyance*. Of the eleven members, nine attended the meetings and experiments, and all nine signed the report, which was therefore unanimous. This report, being full and elaborate, and the result of per-

sonal examination and experiment by medical men—the very "trained and skeptical experts" who are maintained by Dr. Carpenter to be the only adequate judges—is wholly ignored by him. In this report we find among the conclusions: "24. We have seen two somnambulists distinguish, with their eyes shut, objects placed before them: name cards, read books, writing, etc. This phenomenon took place even when the opening of the eyelids was accurately closed by means of the fingers."* Is it not strange that the "historian" of mesmerism, etc., should be totally ignorant of the existence of this report, which is referred to in almost every work on the subject? Yet he must be thus ignorant, or he could never say, as he does in the very same page quoted above (p. 71), "that, in every instance (so far as I am aware) in which a thorough investigation has been made into those 'higher phenomena' of mesmerism, the supposed proof has completely failed." It cannot be said that investigation by nine medical men, carried on for five years with every means of observation and experiment, and elaborately reported on, was not "thorough"; whence it follows that Dr. Carpenter must be ignorant of it, and our readers can draw their own inference as to the value of his opinion, and the dependence to be placed on his scientific and historical treatment of this subject.

More than twenty-five pages of the book are occupied with more or less detailed accounts of the failures and alleged exposures of clairvoyants, while not a single case is given of a clairvoyant having stood the test of rigid examination by a committee, or by medical or other experts, and the implication is that none such are to be found. But every inquirer knows that clairvoyance is a most delicate and uncertain phenomenon, never to be certainly calculated on, and this is repeatedly stated in the works of Lee, Gregory, Teste, Deleuze, and others. How, then, can any number of individual failures affect the question of the reality of the comparatively rare successes. As well deny that any rifleman ever hit the bull's-eye at one thousand yards, because none can be sure of hitting it always, and at a moment's notice. Several pages are devoted to the failure of Alexis and Adolphe Didier under test-conditions in England, ending with the sneering remark, "Nothing, so far as I am aware, has ever been since heard of this *par nobile fratrum*." Would it (to use an established

* "Archives Générales de Médecine," vol. xx.; also in Lee's "Animal Magnetism," pp. 13–19.

formula) surprise Dr Carpenter to hear that these gentlemen remained in England a considerable time after the date he alludes to, that they have ever since retained their power and reputation, and that both still successfully practice medical clairvoyance, the one in London and the other in Paris? To balance the few cases of failure by Alexis, Dr. Lee has given his personal observations of ten times as many successes, some of them the most startling kind ("Animal Magnetism," pp. 255–277). We can only find room here for two independent and complete tests. The first is given by Sergeant Cox, as witnessed by himself. A party of experts was planned to test Alexis. A word was written by a friend in a distant town and enclosed in an envelope, *without any of the party knowing what the word was.* This envelope was enclosed successively in six others of thick brown paper, each sealed. This packet was handed to Alexis, who placed it on his forehead, and in three minutes and a half wrote the contents correctly, imitating the very handwriting. ("What am I?" vol. ii., p. 167.) Now, unless this statement by Sergeant Cox is absolutely false, a thousand failures cannot outweigh it. But we have, if possible, better evidence than this; and Dr. Carpenter knows it, because I called his attention to it in the Daily News. Yet he makes no allusion to it. I refer to the testimony of Robert Houdin, the greatest of modern conjurers, whose exploits are quoted by Dr. Carpenter, when they serve his purpose (p. 76, iii.). He was an absolute master of card tricks, and knew all their possibilities. He was asked by the Marquis de Mirville to visit Alexis, which he did twice. He took his own new cards, dealt them himself, but Alexis named them as they lay on the table, and even named the trump before it was turned up. This was repeated several times, and Houdin declared that neither chance nor skill could produce such wonderful results. He then took a book from his pocket and asked Alexis to read something eight pages beyond where it was opened, at a specified level. Alexis pricked the place with a pin, and read four words, which were found at the place pricked nine pages on. He then told Houdin numerous details as to his son, in some of which Houdin tried to deceive him, but in vain; and when it was over Houdin declared it "stupefying," and the next day signed a declaration that the facts reported were correct, adding, "The more I reflect upon them, the more impossible do I find it to class them among the tricks which are the object of my art." The two letters of Robert Houdin were published at the time

(May, 1847) in *Le Siècle*, and have since appeared in many works, among others in Dr. Lee's "Animal Magnetism" (pp. 163 and 231).

One of the supposed exposures made much of by Dr. Carpenter is that of Dr. Hewes's "Jack," which is suggestive as showing the complete ignorance of many experimenters thirty years ago as to the essential conditions of the manifestation of so delicate and abnormal a faculty as clairvoyance—ignorance shared in by believers and skeptics alike. According to Dr. Carpenter (whose account he informs me is taken from an article by Dr. Noble in the British and Foreign Medical Review of April, 1845), Jack's eyes were "bound down by surgeons with strips of adhesive plaster, over which were folds of leather, again kept in place by other plasters." Jack then read off, *without the least hesitation*, everything that was presented to him. But a young Manchester surgeon had his eyes done up in the same manner, and, by *working the muscles of his face* till he had *loosened the plasters*, was enabled to read by *looking upward*. The conclusion was immediately jumped at that this was the way Jack did it, although no *working of the muscles of the face* had been observed, and no *looking upward* described. Instead, however, of repeating the experiment under the same conditions, but more watchfully, it was proposed that the *entire eye should be covered up with a thick coating of shoemakers' wax!* The boy objected and resisted, and it was put on by force; and then, the clairvoyant powers being annihilated, as might have been anticipated, there was great glorification among the skeptics; and Dr. Carpenter indulges himself in a joke, telling us that Jack now "plainly saw, even with his eyes shut, that his little game was up." To any one who considers this case, even as related by Dr. Carpenter, it will be evident that the boy was a genuine clairvoyant. Adhesive plaster, properly applied by a medical man on a passive subject, is not to be loosened by imperceptible working of the muscles; and it is too great a demand upon our credulity to ask us to believe that this occurred undetected by the acute medical skeptics watching the whole procedure. We have, however, fortunately, another case to refer to, in which this very test was carried out to its proper conclusion by examining the state of the plaster *after the clairvoyance*, when the alleged looseness could be instantly detected. A clairvoyant boy at Plymouth was submitted to the examination of a skeptical committee, who appear to have done their work very thoroughly. First his eyes were ex-

amined, and it was found that the balls were so turned up that, even were the eyelids a little apart, ordinary vision was impossible.* Then he was closely watched, and, while the eyelids were seen to be perfectly closed, he read easily. Then adhesive plaster was applied, carefully warmed, in three layers, and it was watched to see that the adhesion was perfect all round the edges. Again the boy read what was presented to him, sometimes easily, sometimes with difficulty. At the end of the experiments the plaster was taken off strip by strip by the committee, and it was found to be perfectly secure, and the eyelids so completely glued together that it was a work of some difficulty to get them open again. This case is recorded, with the names of the committee, in the "Zoist," vol. iv., pp. 84–88; and I call the reader's attention to the *completeness* of the test here, and its demonstration of the reality of clairvoyance, as compared with the loose experiment and hasty jumping-to-a-conclusion in the case which Dr. Carpenter thinks alone worthy of record.

Dr. Carpenter next comes to the work of Prof. Gregory ("Letters on Animal Magnetism"), and devotes several pages to assertions as to the professor's "credulity," the "reprehensible facility" with which he accepted Major Buckley's statements, the "entire absence of detail" as to "precautions against tricks," and his utter failure to find a clairvoyant to obtain Sir James Simpson's bank note. "And yet," he says, referring especially to myself, "there are even now men of high scientific distinction who adduce Prof. Gregory's testimony on this subject as unimpeachable!" Readers who have accompanied me so far, will at least hesitate to accept Dr. Carpenter's dictum on this point, till they have heard what can be said on the other side. To give full details would occupy far too much space; I must, therefore, refer my readers to Prof. Gregory's book for some cases, and give merely a brief outline of others. At page 394 (Case 29) is given in detail a most remarkable test-case, in which Prof. Gregory sent some handwriting from Edinburgh to Dr. Haddock's clairvoyant at Bolton, who gave in return a minute description of the writer, her appearance, dress, house, illness, medical treatment, etc. At page 401 another test of the same kind is described. At page 403 a number of such cases are summarized, and one very completely given in detail. At page 423 is an

* This is a constant feature of the true mesmeric trance, but "Jack's" accusers seem to have known nothing about it.

account of a clairvoyant boy at the house of Dr. Schmitz, rector of the High School at Edinburgh. This boy described Prof. Gregory's house accurately, and the persons at that time in the dining-room (afterward ascertained to be correct). As a further test, Dr. Schmitz was asked to go into another room with his son and do anything he liked. The boy then described their motions, their jumping about, the son going out and coming in again, and the doctor beating his son with a roll of paper. When Dr. Schmitz returned, Prof. Gregory repeated all the boy had said, which the doctor, much astonished, declared to be correct in every particular. At page 445 (Case 42) is an account of another clairvoyant, a mechanic, who described Prof. Gregory's house in detail, and saw a lady sitting in a particular chair in the drawing-room reading a new book. On returning home the professor found that Mrs. Gregory had, at the time, been sitting in that particular chair, which she hardly ever was accustomed to use, and was reading a new book which had been sent to her just before, but of which the professor knew nothing. At page 465 is a most remarkable case of the recovery of a stolen watch, and detection of the thief in London by Dr. Haddock's clairvoyant at Bolton. The letters all passed through Sir Walter C. Trevelyan, who showed them to Prof. Gregory. At page 407 are the particulars of the extraordinary discovery of the locality of travelers by means of their handwriting only, sent from the Royal Geographical Society to Sir C. Trevelyan in Edinburgh, and by him to Bolton, he himself not knowing either the names of the travelers, or where they were. Many more cases might be referred to, but these are sufficient to show that there is not that "total absence of detail," and of "precautions," in Prof. Gregory's experiments, which is Dr. Carpenter's reason for entirely ignoring them. In addition to this we have the account of Dr. J. Haddock, a physician practicing at Bolton, of the girl Emma, who for nearly two years was under his care, and residing in his house. Many of Prof. Gregory's experiments, and those of Sir Walter Trevelyan, were made through this girl, and a full account of her wonderful clairvoyant powers is given by Dr. Haddock in the appendix to his "Somnolysm and Psycheism." She could not read, and did not even know her letters. The discovery of the stolen cash-box and identification of the entirely unsuspected thief are given in full by Dr. Haddock, and are summarized in my "Miracles and Modern Science," page 64. Again, Dr. Herbert Mayo gives unexceptionable personal testimony to

clairvoyance at pages 167, 172 and 178 of his book on "Popular Superstitions."

Dr. Carpenter is very severe on Prof. Gregory for his belief in Major Buckley's clairvoyants reading mottoes in nuts, etc., but Major Buckley was a man of fortune and good position, who exercised his remarkable powers as a magnetizer for the interest of it, and there is not the slightest grounds for suggesting his untrustworthiness. We have beside the confirmatory testimony of other persons, among them of Dr. Ashburner, who frequently took nuts purchased by himself, and had them correctly read by the clairvoyants before they were opened. ("Ashburner's Philosophy of Animal Magnetism," p. 304.) Dr. Carpenter also doubts Prof. Gregory's commonsense in believing that a sealed letter had been read unopened by a clairvoyant when it might have been opened and resealed; but he omits to say that the envelopes were expressly arranged to prevent their being opened without detection, and that the professor adds, "I have in my possession one of the envelopes thus read, which has since been opened, and I am convinced that the precautions taken precluded any other than lucid vision."*

Still more important, perhaps, is the testimony of many eminent physicians to the existence of these remarkable powers. Dr. Rostan, Parisian Professor of Medicine, in his article "Magnétisme," in the "Dictionnaire de Médecine," says (as quoted by Dr. Lee): "There are few things better demonstrated than clairvoyance. I placed my watch at a distance of three or four inches from the occiput of the somnambulist, and asked her if she saw anything. 'Certainly,' she replied, 'it is a watch; ten minutes to eight.' M. Ferrus repeated the experiment with the same successful result. He turned the hands of his watch several times, and we presented it to her *without looking at it;* she was not once mistaken." The Commissioners of the Royal Académie de Médecine applied the excellent test of holding a finger on each eyelid, when the clairvoyant still read the title of a book, and distinguished cards. (Quoted in Dr. Lee's "Animal Magnetism," p. 22.)

*Dr. Carpenter says that "the unsealing of letters and the resealing them so as to conceal their having been opened" are practiced in Continental post-offices. No doubt this can be done with an ordinary letter, but it is no less certain that there are many ways of securing a letter which absolutely preclude its being done undetected, and Dr. Carpenter omits to state that such precautions are here expressly mentioned by Prof. Gregory as having been used in these experiments.

Dr. Esdaile had a patient at Calcutta who could hear and see through the stomach. This was tested by himself with a watch, as in the French case quoted above. ("Zoist," vol. viii., p. 220.) Dr. Teste's account of the clairvoyance of Madame Hortense is very suggestive. She sometimes read with ease when completely bandaged, and when a paper was held between her eyes and the object; at other times she could see nothing, and the smallest fatigue or excitement caused this difference. This excessive delicacy of the conditions for successful clairvoyance renders all public exhibitions unsatisfactory; and Prof. Gregory "protests against the notion that it is to be judged by the rough experiments of the public platform, or by such tests as can be publicly applied." For the same reason direct money-tests are always objected to by experienced magnetizers, the excitement produced by the knowledge of the stake or the importance of the particular test impairing or destroying the lucidity. This is the reason why gentlemen and physicians like Prof. Gregory, Major Buckley, and Dr. Haddock, who have had the command of clairvoyants, have not attempted to gain the bank notes which have at various times been offered. Dr. Carpenter was very irate because I suggested at Glasgow—not as he seems to have understood that there *was* no note in Sir James Simpson's envelope—but that the clairvoyants themselves, if they heard of it, might very well be excused if they thought it was a trick to impose upon them. I find now that in the other case quoted by Dr. Carpenter—the note for one hundred pounds publicly stated to have been inclosed by Sir Philip Crampton in a letter, and placed in a bank in Dublin, to become the property of any clairvoyant who should read the *whole of it*—this was actually the case. After six months the letter was opened, and the manager of the bank certified that it contained no note at all, but a blank check! The correspondence on the subject is published in the "Zoist," vol. x, p. 35. Dr. Carpenter's indignation was therefore misplaced; for, as a medical knight in Ireland did actually play such a trick, the mere supposition, on my part, that ignorant clairvoyants might think that a medical knight in Scotland was capable of doing the same, was not a very outrageous one.

We now come to the last part of Dr. Carpenter's lecture—table-turning and Spiritualism—and here there is hardly any attempt to deal with the evidence. Instead of this we have irrelevant matters put prominently forward, backed up by sneers against believers, and false or unproved accusations

against mediums. To begin with, the old amusement of table-turning of fifteen or twenty years ago, with Faraday's proof that it was often caused by unconscious muscular action, is again brought to the front. Table-tilting is asserted to be caused in the same way, and an "indicator" is suggested for proving this; and the whole matter is supposed to be settled because no one, so far as Dr. Carpenter is aware, "has ever ventured to affirm that he has thus demonstrated the *absence* of muscular pressure," and, "until such demonstrations shall have been given, the tilting—like the turning—of tables may be unhesitatingly attributed to the unconscious muscular action of the operators." We suppose Dr. Carpenter will shield himself by the "thus" in the above sentence, though he knows very well that a far more complete demonstration of the absence of muscular pressure than any indicator could afford has been repeatedly given, by motion, both turning and tilting, of the table occurring *without any contact whatever*. Thus, in the Report of the Committee of the Dialectical Society, we have (p. 378), Experiment 13, nine members present; all stood quite clear of the table, and observers were placed under it to see that it was not touched, yet it repeatedly moved along the floor, often in the direction asked for. It also jerked up from the floor about an inch. This was repeated when all stood two feet from the table. Experiment 22. Six members present, the same thing occurred under varied conditions. Experiment 38 (p. 390). Eight members present; the conditions were most rigid; the chairs were all turned with their backs to the table at a foot distant from it; every member present knelt on his chair *with his hands behind his back;* there was abundance of light, yet, under these test-conditions, the table moved several times in various directions, visible to all present. Finally, the table was turned up and examined, and found to be an ordinary dining-table with no machinery or apparatus of any kind connected with it. Similar movements without contact have been witnessed elsewhere and recorded by Sergeant Cox and by Mr. Crookes, as well as by many other persons; yet the man who comes before the public as the "historian" of this subject tells his audience and his readers that "he is not aware that any one affirms that he has demonstrated the absence of muscular pressure!" How are we to reconcile this statement with Dr. Carpenter's references to each of the books, papers, or letters, containing the facts above quoted or referred to? But we have evidence of a yet more conclusive character (from Dr.

Carpenter's own point of view), because it is that of a medical man who has made a special study of abnormal mental phenomena. Dr. Lockhart Robertson, for many years an editor of the Journal of Mental Science, and Superintendent of the Hayward's Heath Asylum, declares that his own heavy oak dining-table was lifted up and moved about the room, and this not by any of the four persons present. Writing was also produced on blank paper which the medium "had not the slightest chance of touching" ("Dialectical Report," p. 248). Dr. Carpenter is always crying out for "skeptical experts," but when they come—in the persons of Robert Houdin and Dr. Lockhart Robertson—he takes very good care that, so far as he is concerned, the public shall not know of their existence. What, therefore, is the use of his asking me (in a note at p. 108) whether my table ever went up within its crinoline in the presence of a "skeptical expert"? The very fact that I *secretly* applied tests (*see* "Miracles and Modern Spiritualism," p. 134) shows that I was myself skeptical at this time, and several of my friends who witnessed the experiments were far more skeptical, but they were all satisfied of the completeness of the test. The reason why some skeptical men of science never witness these successful experiments is simply because they will not persevere. Neither Dr. Carpenter nor Prof. Tyndall would come more than once to my house to see the medium through whom these phenomena occurred, or I feel sure they might, after two or three sittings, have witnessed similar phenomena themselves. This has rendered all that Dr. Carpenter has seen at odd times during so many years of little avail. He has had one, or at most two sittings with a medium, and has taken the results, usually weak or negative, as proving imposture, and then has gone no more. Quite recently this has happened with Dr. Slade and Mrs. Kane; and yet this mode of inquiry is set up as against that of men who hold scores of sittings for months together with the same medium; and, after guarding against every possibility of deception or delusion, obtain results which seem to Dr. Carpenter incredible. Mr. Crookes had a long series of sittings with Miss Kate Fox (now Mrs. Jencken) in his own house, and tested the phenomena in every way his ingenuity could devise. Dr. Carpenter was recently offered the same facilities with this lady and her sister, but as usual had only one sitting. Yet he thinks it fair and courteous to make direct accusations of imposture against both these ladies. He revives the absurd and

utterly insufficient theory that the "raps" are produced by "a jerking or snapping action of particular tendons of either the ankles, knees, or toes." The utter childishness of this explanation is manifest to any one who has heard the sounds through any good medium. They vary from delicate tickings to noises like thumpings with the fist, slappings with the hand, and blows with a hammer. They are often heard loudly on the ceiling or on a carpeted floor, and heard as well as felt on the backs or seats of chairs quite out of reach of the medium. One of the skeptical committees in America tested the Misses Fox by placing them barefooted on pillows, when the "raps" were heard as distinctly as before on the floor and walls of the room. Mr. Crookes states that he has heard them on the floor, walls, etc., when Miss Fox was suspended in a swing from the ceiling, and has felt them on his own shoulder. He has also heard them on a sheet of paper suspended from one corner by a thread held between the medium's fingers. A similar experiment was tried successfully by the Dialectical Committee ("Report," p. 383). At a meeting of the same committee raps were heard on a book while in the pocket of a very skeptical member; the book was placed on the table, and raps were again heard; it was then held by two members supported on ivory paper-knives, when raps were still heard upon it (Report," p. 386).

Again, there is the evidence of Prof. Barrett, an experienced physicist, who entered on this inquiry a complete skeptic. He tells us that he examined the raps or knockings occurring in the presence of a child ten years of age—that in full sunlight, when every precaution to prevent deception had been taken—still the raps would occur in different parts of the room, entirely out of reach of the child, whose hands and feet were sometimes closely watched, at other times held. The phenomena have been tested in every way that the ingenuity of skeptical friends could devise; and as Prof. Barrett is well acquainted with Dr. Carpenter's writings on the subject and the explanations he gives, we have here another proof of the utter worthlessness of these explanations in presence of the facts themselves.

The Hon. R. D. Owen has heard, in the presence of Miss Fox, blows as if made by a strong man using a heavy bludgeon with all his force, blows such as would have killed a man or broken an ordinary table to pieces; while on another occasion the sounds resembled what would be produced by a falling cannon-ball, and shook the house ("Debatable Land," p.

275); and Dr. Carpenter would really have us believe that all these wonderfully varied sounds under all these test-conditions are produced by "snapping tendons."

But what is evidently thought to be the most crushing blow is the declaration of Mrs. Culver given at length in the appendix. This person was a connection of the Fox family, and she declared that the Misses Fox told her how it was all done, and asked her to assist them in deceiving the visitors; two gentlemen certify to the character of Mrs. Culver. The answer to this slander is to be found in Capron's "Modern Spiritualism," p. 423. Mr. Capron was an intimate friend of the Fox family, and Catherine Fox was staying with him at Auburn, while her sisters were at Rochester being examined and tested by the committee. Yet Mrs. Culver says it was Catherine who told her that "when her feet were held by the Rochester committee the Dutch servant-girl rapped with her knuckles under the floor from the cellar." Here is falsehood with circumstance; for, first, Catherine was not there at all; secondly, the committee never met at the Foxes' house, but in various public rooms at Rochester; thirdly, the Fox family had no "Dutch servant girl" at any time, and at that time no servant-girl at all. The gentlemen who so kindly signed Mrs. Culver's certificate of character did not live in the same town, and had no personal knowledge of her; and, lastly, I am informed that Mrs. Culver has since retracted the whole statement, and avowed it to be pure invention (*see* Mrs. Jencken's letter to Athenæum, June 9th, 1877). It is to be remarked, too, that there are several important mistakes in Dr. Carpenter's account. He says the "deposition" of Mrs. Culver was made not more than *six* years ago, whereas it was really *twenty-six* years ago; and he says it was a "deposition before the magistrates of the town in which she resided," by which, of course, his readers will understand that it was on oath, whereas it was a mere statement before two witnesses, who, without adequate knowledge, certified to her respectability!*

*Since the MS. of this article left my hands, I have seen Dr. Carpenter's letter in the Athenæum of June 16th, withdrawing the charges founded on the declaration of Mrs. Culver, which, it seems, Dr. Carpenter obtained from no less an authority than Mr. Maskelyne! the great conjurer and would-be "exposer" of Spiritualism. He still, however, maintains the validity of the explanation of the "raps" by Prof. Flint and his coadjutors, who are said to have proved that persons who have "trained themselves to the trick" can produce an "*exact imitation*" of these sounds. This "exact imitation" is just what has never been proved, and the fact that a "training" is admitted to be required does not explain the sudden

This is an example of the reprehensible eagerness with which Dr. Carpenter accepts and retails whatever falsehoods may be circulated against mediums; and it will be well to consider here two other unfounded charges which, not for the first time, he brings forward and helps to perpetuate. He tells us that "the 'Katie King' imposture, which had deluded some of the leading Spiritualists in this country, as well as in the United States, was publicly exposed." This alleged exposure was very similar to that of Mrs. Culver's, but more precise and given on oath—but the oath was under a false name. A woman whose name was subsequently discovered to be Eliza White declared that she had herself personated the spirit-form at several stated séances given by the two me-

occurrence of these sounds as soon as the Fox family removed temporarily to the house at Hydesville. If Dr. Carpenter would refer to better and earlier authorities than Mr. Maskelyne and M. Louis Figuier, he would learn several matters of importance. He would find that Profs. Flint, Lee and Coventry, after one hasty visit to the mediums, published their explanation of the "raps" in a letter to the Buffalo Commercial Advertiser, dated Feb. 17th, 1851, *before* making the investigation on the strength of which they issued their subsequent report, which, therefore, loses much of its value, since it interprets all the phenomena in accordance with a theory to which the reporters were already publicly committed. On this scanty evidence we are asked to believe that two girls, one of them only nine years old, set up an imposture which for a long time brought them nothing but insult and abuse, subjected their father to public rebuke from his minister, and made their mother seriously ill; and that they have continuously maintained the same for nearly thirty years, and in all this long period have never once been actually detected. But there are facts in the early history of these phenomena which *demonstrate* the falsehood of this supposition, but which Dr. Carpenter, as usual, does not know, or, if he knows, does not make public. These facts are, first, that two previous inhabitants of the house at Hydesville testified to having heard similar noises in it; and, secondly, that on the night of March 31st, 1848, Mrs. Fox and the children *left the house*, Mr. Fox only remaining, and that during all night and the following night, in presence of a continual influx of neighbors, *the "raps" continued exactly the same as when the two girls were present*. This crucial fact is to be found in all the early records, and it is surprising that it can have escaped Dr. Carpenter, since it is given in so popular a book as Mr. R. Dale Owen's "Footfalls on the Boundary of Another World" (p. 299). Mr. Owen visited the spot, and obtained a copy of the depositions of twenty-one of the neighbors, which was drawn up and published a few weeks after the events. This undisputed fact, taken in connection with the great variety of sounds—varying from taps, as with a knitting-needle, to blows, as with a cannon-ball or sledge-hammer—and the conditions under which they occur—as tested by Mr. Crookes and the Dialectical Committee—completely and finally dispose of the "joint-and-tendon" theory as applicable to the ascertained facts. What, therefore, can be the use of continually trying to galvanize into life this thoroughly dead horse, along with its equally dead brother the table-turning "indicator"?

diums Mr. and Mrs. Holmes, she having been engaged by them for the purpose; and she described a false panel made in the back of the cabinet by which she entered at the proper time from a bedroom in the rear. But Col. Olcott, a gentleman connected with the New York daily press, has proved that many of the particulars about herself and the Holmeses stated in Mrs. White's sworn declaration are false, and that she is therefore perjured. He has also proved that her former character is bad; that the photograph taken of "Katie King," and which she says was taken from her, does not the least resemble her; that the cabinet used had no such movable panel as she alleged; that the Holmeses' manifestations went on just the same on many occasions when she was proved to be elsewhere; that she herself confessed she was offered a thousand dollars if she would expose the Holmeses; and, lastly, that in Col. Olcott's own rooms, under the most rigid test-conditions, and with Mrs. Holmes only as a medium, the very same figure appeared that was said to require the personation of Mrs. White. The full details are given in Col. Olcott's "People from the Other World," pp. 425–478.

Another alleged exposure is introduced in the following terms: "I could tell you the particulars, in my possession, of the detection of the imposture practiced by one of the most noteworthy of these lady mediums in the distribution of flowers, . . . these flowers having really been previously collected in a basin up stairs and watered out of a decanter standing by—as was proved by the fact that an inquisitive skeptic having furtively introduced into the water of the decanter a small quantity of ferrocyanide of potassium, its presence in the 'dew' of the flowers was afterward recognized by the appropriate chemical test (a per-salt of iron) which brought out Prussian blue."

In his article on the "Fallacies of Testimony," in the Contemporary Review of January, 1876, where Dr. Carpenter first gave an account of this alleged exposure, it is stated that "a basinful of these flowers (hollyhocks) was found in a garret with a decanter of water beside it," that the ferrocyanide was mixed with this water, and that all this was not hearsay, but a statement in writing in the hand of the "inquisitive skeptic" himself. It turns out, however, that this part of the statement was wholly untrue, as we know on the authority of a letter written by the lady of the house, and afterward published, and Dr. Carpenter now seems to have found this out himself; but, instead of withdrawing it wholly (as in

common fairness he ought to have done), he still retains it ingeniously modified into an *inference*, but so worded as to look like the statement of a *fact;* "these flowers, having *really* been previously collected in a basin," etc.—"as was proved"—not by finding them, but by the chemical test! What an extraordinary notion Dr. Carpenter must have of what is "really" proof! Let us, however, look a little further into this matter, of which more is known than Dr. Carpenter adduces, or than he thinks advisable to make public. Dr. Carpenter's informant was a member of the family in whose house the medium was staying as a guest. He had therefore full knowledge of the premises and command over the servants, and could very easily have ascertained such facts as the bringing of a large bunch of hollyhocks, asters, laurels, and other shrubs and flowers, into one of the visitors' bedrooms, and whether they disappeared from the room when the lady medium left it previous to the séance. This would have been direct evidence, and easily attainable by one of the family, but none such is forthcoming; instead of it we have the altogether inconclusive though scientific-looking chemical test. For it is evident that the flowers which appear must be brought from somewhere, and may naturally be brought from the shortest distance. If there are flowers in the house, these may be brought—as a baked apple was actually brought when an apple was asked for, according to one of the reports of this very séance; and if a skeptic chooses to put chemicals with such flowers or baked apples beforehand, these chemicals may be detected when the flowers or apples are examined. The wonder of such séances does not at all lie in where the flowers are brought from, but in the precautions used. The medium's hands, for instance, are always held (as they were in this instance), yet when thus held the flowers drop on to the table, and even particular flowers and fruits drop close to the persons who ask for them. This is the real fact to be explained when, as in this case, it happens in a private house; and the alleged chemical test has no bearing on this. But here the test itself is open to the gravest suspicion. The person who says he applied it had struck a light in the middle of the séance, and discovered nothing. He was then, in consequence of some offensive remarks, asked to leave the room, or the séance could not go on; and subsequently high words passed between him and the medium. He is, therefore, not an unbiased witness, and to support a charge of this kind we require independent testimony that the chem-

ical in question was not applied to the flowers *after* they appeared at the séance. This is the more necessary as we have now before us the statement in writing by another resident in the house that some of the flowers were sent to a medical man in the town, and that no trace of ferrocyanide of potassium could be detected. The accuracy of the supposed tests is also rendered very doubtful by another fact. In the published account of the affair in the Bath and Cheltenham Gazette, indorsed by Dr. Carpenter's informant (in a letter now before me) as being by a friend of his and substantially correct, it is stated that the "same authority" who is said to have "demonstrated the presence of potassium ferrocyanide" on the flowers also examined some sand which fell on the table at the same sitting, and found it to contain salt, and therefore to be sea-sand, and to agree microscopically with the sand from a sea-beach near which the medium had been staying a few days before. This reads very like truth and looks very suspicious, but it happens that another gentleman who was present at the séance in question took away with him some of the sand for the purpose of subjecting it to microscopic examination; and from that gentleman—Mr. J. Traill Taylor, editor of the British Journal of Photography, and an occasional contributor to other scientific journals—I have received the following note on the subject: "I remember the séance to which you have alluded, and which was held on the evening of August 23d, 1874, during the Belfast Meeting of the British Association, which I was attending. At that time, among other by-pursuits, I was engaged in the microscopical examination of sand of various kinds, and I omitted no opportunity of procuring samples. During my visit to Ireland I obtained specimens from the sea coast of Counties Down and Armagh, as well as from the shores of Lough Neagh. When the shower of sand fell upon the table during the séance, I appropriated a quantity of it for subsequent examination. The most careful inspection under the microscope satisfied me that it was absolutely identical with some that had been procured from the Antrim coast of Lough Neagh, while it differed in certain respects from that obtained at the sea coast. Having subsequently seen a communication on this subject in the English Mechanic (by a writer who, I believe, had not been present at the séance), the purport of which was that the séance sand was similar to some obtained from a part of the sea-coast where the medium had been recently residing, I again subjected these various sands

to microscopical examination, only to be confirmed in my previous conclusion. I followed this by a chemical test, as follows: I washed each sample of sand in a test-tube with distilled water, to which I then added a solution of nitrate of silver. A precipitate of chloride of silver was obtained from all the samples of sea-sand, but no precipitate was formed by that which came from Lough Neagh nor by that obtained at the séance, which last, under this chemical test, behaved in a manner precisely similar to the Lough Neagh sample. I recollect that the result of this test was my feeling sure that the writer to whom I have alluded had not had the same data as those in my possession for arriving at a conclusion. In about a year after that time I threw away over a dozen different samples of sand, including those to which I have referred, as I required for another purpose the boxes in which they were kept."

This clear and precise statement demonstrates the untrustworthiness of the authority on whom Dr. Carpenter relies, even if it does not indicate his disposition to manufacture evidence against the medium in question. At all events, with the more complete account of the whole episode now before them, our readers will, we are sure, admit that the evidence is by no means free from suspicion, and is quite insufficient to justify its being used to support a public charge of deliberate imposture. It also affords another example of how Dr. Carpenter jumps at explanations which are totally inapplicable to the facts in other cases, as, for example, to the production of flowers and ferns in my own room, as narrated in my "Miracles and Modern Spiritualism," page 164, and to that in the house of Mr. T. Adolphus Trollope, as given in the "Dialectical Report," pages 277 and 372, in which case the medium had been carefully searched by Mrs. Trollope before the séance began.

We have now only to notice the extraordinary appendix of *pièces justificatives*, which, strange to say, prove nothing, and have hardly any bearing on the main questions at issue. We have, for instance, six pages of extracts on early magic, the flagellants and the dancing mania; followed by four pages about Mesmer; then an account of Mr. Lewes's experiments before the Medical School, Aberdeen, which failed; then eight pages on the effects of *suggestion* on hypnotized patients—effects thoroughly known to every operator, but having no bearing on the case of persons never hypnotized or mesmerized, and to whom *no suggestion* was made; after this come ten pages

on the planchette, on which no one relies without collateral evidence; and then an account of some foolish clergymen, who thought they had direct proof of Satanic agency; then comes Mrs. Culver's statement (called a "deposition before magistrates" in the text), to which we have already referred; then my own letter to the Spectator about Mr. G. H. Lewes's supposed proof of the imposture of Mrs. Hayden; then the oft-told story of Dr. Carpenter's interviews with Foster, from the Quarterly Review article; then more of Mr. Braid's "suggestion-and-expectancy" experiments—and that is all. Not one solitary piece of careful investigation or unimpeachable evidence in these forty-two pages of what are announced as *pieces justificatives!*

Let us now summarize briefly the results of our examination of Dr. Carpenter's book. We have given a few examples of how he has misrepresented the opinions of those opposed to his theories. Although he professes to treat the subject historically, we have shown how every particle of evidence is ignored which is too powerful to be explained away. As examples of this we have referred, in more or less detail, to the denial by high authorities of the reality of painless surgical operation during the mesmeric sleep; to the "Report of the Académie Royale de Médecine," supporting the reality of clairvoyance and the other higher phenomena of Mesmerism; to experiments on clairvoyance before French medical skeptics; to the evidence of educated and scientific men in Vienna, as to the truth of Reichenbach's observations; to the personal evidence of Robert Houdin, Prof. Gregory, Dr. Mayo, Dr. Haddock, Dr. Lee, Dr. Ashburner, Dr. Rostan, Dr. Teste and Dr. Esdaile, as to tests demonstrating the reality of clairvoyance; to the evidence of the Dialectical Committee, of Dr. Lockhart Robertson, Sergeant Cox, Mr. Crookes and myself, as to motion of solid bodies demonstrably not caused by muscular action; to the evidence of the Dialectical Committee, of the Hon. Robert Dale Owen, Mr. Crookes and Prof. Barrett, as to raps demonstrably not caused by the muscles or tendons of the medium; to the evidence of Mr. T. A. Trollope and myself as to the production of flowers, demonstrably not brought by the medium—all of which evidence, and everything analogous to it, is totally ignored by Dr. Carpenter. Again, this work, professing to be "scientific," and therefore accurate as to facts and precise as to references, has been shown to be full of misstatements and misrepresentations. As examples, we have the statement that there is no evi-

dence of the mesmerizer's power to act on a patient unconscious of his wish to do so, whereas I have shown that there is good medical evidence of this power; that Reichenbach did not submit his subjects to tests, whereas I have quoted many admirable tests, as well as the independent test-observations of Dr. Charpignon; that Rutter's magnenometer never acted when the operator did not know the substance influencing it, whereas Mr. Rutter states clearly and positively that it did; that the Royal Academy of Medicine *first* investigated clairvoyance in 1837, and declared it not proved, whereas they first investigated it in 1825, and reported *favorably;* that Prof. Gregory was credulous, and took no precautions against imposture, which I have shown to be not the fact. Again we have numerous errors and misstatements (always against the mediums) in the accounts of the Misses Fox and Mrs. Culver, of the alleged "Katie King" exposure, and of the flower-séance chemically exposed. And, lastly, we have the statement, repeated under many forms, that when adequate investigation has taken place, and especially when "trained experts" have been employed, trick or imposture has *always* been discovered. But this I have shown to be the grossest of all misstatements. Surely medical men are "trained experts," and we have nine members of the Royal Academy of Medicine investigating for five years, and a large number of French and English medical men devoting years of inquiry to this subject, and deciding that it is *not* imposture. Are not eminent physicists trained experts, so far at least as the purely physical phenomena are concerned? But we have Prof. Hare, Prof. Gregory, and Mr. Crookes, who all devoted years of careful investigation to the subject; Prof. Barrett, who has come to it with a fresh and skeptical mind, stored with all the warnings that Dr. Carpenter can give him, and yet declares it to be reality, and neither imposture nor delusion; while another recent convert from extreme skepticism on this subject is Dr. Carter Blake, Lecturer on Comparative Anatomy at Westminister Hospital, who last year wrote me that, after months of careful examination, he was satisfied that the phenomena called "spiritual" are thoroughly genuine and worthy of scientific examination; that he has arrived at this conclusion very slowly, and, referring to his recent investigations, he says: "Every experiment performed has been under the most rigorous test-conditions, and the dishonest element which some professional mediums have shown has been rigorously eliminated." Yet, again, professional conjurers are surely "trained experts," and Dr. Carpenter has himself often re-

ferred to them as such, but the moment they go against him he ignores them. I have adduced, for the second time, the remarkable evidence of Robert Houdin to the reality of the clairvoyance of Alexis; Mr. T. A. Trollope informs us that another celebrated conjurer, Bosco, "utterly scouted the idea of the possibility of such phenomena as I saw produced by Mr. Home being performed by any of the resources of his art;" and, lastly, at Glasgow, last year, Lord Rayleigh informed us that he took with him a professional conjurer to Dr. Slade's, that the phenomena happened with considerable perfection, while "the conjurer could not form the remotest idea as to how the effects were produced."

We have now concluded what has been a painful task; but in the interests of truth it was necessary to show how completely untrustworthy is the self appointed guide that the public so blindly follow. By ample references I have afforded to such of my readers as may be so inclined the means of testing the correctness of my charges against Dr. Carpenter; and if they do so they will, I feel convinced, not only lose all faith in his explanations of these phenomena, but will also find how completely ignorant of this, as of most scientific subjects, are those writers in our influential literary press who have, almost without exception, praised this book as a fair and complete exposition of the subject on which it treats.

It also seems to me that an important question of literary morality is here involved. While maintaining as strongly as any one that new or disputed theories should be subjected to the fullest and severest criticism, I yet hold that this should not involve either misrepresentation or what has been termed the "conspiracy of silence." It is, at the best, hard enough for new truths to make their way against the opposing forces of prepossession and indifference; and, bearing this in mind, I would ask whether it is in the interests of human progress and in accordance with right principles, that those who have the ear of the public should put forth, under the guise of impartial history, a thoroughly one-sided and erroneous account of a disputed question. It may be said that errors and misstatements can be exposed, and will only injure the author of them; but, unfortunately, this is not so. The popular view of a subject like this is sure of a wide circulation, and writers in the daily and weekly papers increase its publicity, whereas few read the answer, and the press decline or refuse to make it known.* As the very existence of the press depends on

* A striking proof of this statement has been quite recently furnished us. The letter given below was sent by Dr. Slade to Prof. E. R. Lankes-

popularity, this is inevitable ; but it none the less throws a great responsibility on those who possess this popularity if they mislead public opinion by inaccuracy or suppression of facts.

In his article on "Fallacies of Testimony" Dr. Carpenter, quoting Schiller, says that the "real philosopher" is distinguished from the "trader in knowledge" by his always loving truth better than his system. If our readers will carefully weigh the facts now laid before them, they will be able to decide how far Dr. Carpenter himself belongs to the first or to the second of these categories.

ter. It would seem to exhibit, in a high degree, the characteristics of truth, fairness, and charity. No answer was received. The press, moreover, refused to publish it, and the daily press, one and all, *refused to insert it even as an advertisement!*

"*Prof.* E. R. LANKESTER—

"DEAR SIR: Dr. Slade, having in some measure recovered from his very severe illness, and his engagement to St. Petersburg having been postponed (by desire of his friends there) till the autumn, desires me to make the following offer:

"He is willing to return to London for the express and sole purpose of satisfying you that the slate writing occurring in his presence is in no way produced by any trickery of his. For this purpose he will come to your house unaccompanied by any one, and will sit with you at your own table, using your own slate and pencil; or, if you prefer to come to his room, it will suit him as well.

"In the event of any arrangement being agreed upon, Slade would prefer that the matter should be kept strictly private.

"As he never can guarantee results, you shall give him as many as six trials, and more if it shall be deemed advisable.

"And you shall be put to no charge or expense whatever.

"You on your part shall undertake that during the period of the sittings, and for one week afterward, you will neither take, nor cause to be taken, any countenance, legal proceedings against him or me.

"That if in the end you are satisfied that the slate-writing is produced otherwise than by trickery, you shall abstain altogether from further proceedings against us, and suffer us to remain in England, if we choose to do so, unmolested by you.

"If, on the other hand, you are not satisfied, you shall be at liberty to proceed against us, after the expiration of one week from the conclusion of the six or more experiments, if we are still in England. You will observe that Slade is willing to go to you without witnesses of his own, and to trust entirely to your honor and good faith.

"Conscious of his own innocence, he has no malice against you for the past. He believes that you were very naturally deceived by appearances, which, to one who had not previously verified the phenomena under more satisfactory conditions, may well have seemed suspicious.

"Should we not hear from you within ten days from this date, Slade will conclude that you have declined his offer.

"I have the honor to be, sir, your obedient servant,

"J. SIMMONS.

"37 SPUI-STRAAT, THE HAGUE, *May* 7, 1877."

PSYCHOLOGICAL CURIOSITIES OF SKEPTICISM.

A REPLY TO DR. CARPENTER.*

By ALFRED RUSSELL WALLACE, F.R.S.

In the last number of this periodical, Dr. Carpenter has treated his readers to a collection of what he terms "Psychological Curiosities of Spiritualism." Throughout his article he takes Mr. Crookes and myself as typical examples of men suffering under "an Epidemic Delusion comparable to the Witchcraft Epidemic of the seventeenth century," and he holds up our names to wonder and scorn because, after many years of inquiry, observation and experiment, and after duly weighing all the doubts suggested and explanations proposed by Dr. Carpenter and others, we persist in accepting the uniform and consistent testimony of our senses. Are we indeed "Psychological Curiosities" because we rely upon what philosophers assure us is our sole and ultimate test of truth—perception and reason? And should we be less rare and "curious" phenomena if, rejecting as worthless all our personally acquired knowledge, we should blindly accept Dr. Carpenter's suggestions of what he *thinks* must have happened in place of what we *know* did happen? If such is the judgment of the world, we must for a time submit to the scorn and ridicule which usually fall to the lot of unpopular minorities, but we

* Originally printed in Fraser's Magazine (London) for December, 1877.

look forward with confidence to the advent of a higher class of critics than our present antagonist, critics who will not condescend to a style of controversy so devoid of good taste and impartiality as that adopted by Dr Carpenter.

It is with great reluctance that I continue a discussion so purely personal as this has become, but I have really no choice. If Dr. Carpenter had contented himself with impugning my sanity or my sense on general grounds, I should not think it worth while to write a word in reply. But when I find my facts distorted and my words perverted, I feel bound to defend myself, not for the sake of my personal character, but in order to put a stop to a mode of discussion which renders all evidence unavailing and sets up unfounded and depreciatory assertions in the place of fair argument.

I now ask my readers to allow me to put before them the other side of this question, and I assure them that if they will read through this article they will acknowledge that the strong language I have used is fully justified by the facts which I shall adduce.

Those who believe in the reality of the abnormal phenomena whose existence is denied by Dr. Carpenter and his followers, have, for the most part, been convinced by what they have seen in private houses and among friends on whose character they can rely. They constitute a not uninfluential body of literary and scientific men, including several Fellows of the Royal Society. The cases of public imposture (real or imaginary) so persistently adduced by Dr. Carpenter, do not affect their belief, which is altogether independent of public exhibitions; and they probably with myself look upon the learned Doctor (who tilts against facts as Don Quixote did against windmills, and with equally prejudicial results to himself) as a curious example of fossilized skepticism. Thus, Serjeant Cox, who often quotes Dr. Carpenter and is now quoted by him with approval, speaks of the learned Doctor (in his recent address to the Psychological Society) as being "enslaved and blinded" by "prepossession," adding:

"There is not a more notable instance of this than Dr. Carpenter himself, whose emphatic warnings to beware of it are doubtless the result of self consciousness. An apter illustration of this human weakness there could not be. The characteristic feature of his mind is prepossession. This weakness is apparent in all his works. It matters not what the subject, if once he has formed an opinion upon it, that

opinion so prepossesses his whole mind that nothing adverse to it can find admission there. It affects alike his senses and his judgment."

I propose, therefore, as a companion picture to that of Messrs. Crookes and Wallace, the victims of an Epidemic Delusion, to exhibit Dr. Carpenter as an example of what prepossession and blind skepticism can do for a man. I shall show how it makes a scientific man unscientific, a wise man foolish, an honest man unjust. To refuse belief to unsupported rumors of improbable events, is enlightened skepticism; to reject all second-hand or anonymous tales to the injury or depreciation of any one, is charitable skepticism; to doubt your own prepossessions when opposed to facts observed and reöbserved by honest and capable men, is a noble skepticism. But the skepticism of Dr. Carpenter is none of these. It is a blind, unreasoning, arrogant disbelief, that marches on from youth to age with its eyes shut to all that opposes its own pet theories; that believes its own judgment to be infallible; that never acknowledges its errors. It is a skepticism that clings to its refuted theories, and refuses to accept new truths.

Near the commencement of his article Dr. Carpenter tells us that he recurs to this subject as a duty to the public and to assist in curing a dangerous mental disease; and that he would gladly lay it aside for the scientific investigations which afford him the purest enjoyment. But he also tells us that he honestly believes that he possesses "unusual power of dealing with this subject"; and as Dr. Carpenter is not one to hide the light of his "unusual powers" under a bushel, we may infer that it is not pure duty which has caused him, in addition to writing long letters to *Nature* and announcing a "full answer" to myself and Mr. Crookes in the forthcoming new edition of his Lectures, to expend his valuable time and energy on an article of forty-eight columns, founded mainly on such a very shaky and *un*scientific foundation as American newspaper extracts and the unsupported statements of Mr. Home, the medium;* while it is full of personal animosity and the

*Mr. Home has always been treated by Dr. Carpenter as an impostor; yet now he quotes him as an authority, although Mr. Home's accusations against other mediums are never authenticated in any way, and appear to be in many cases pure imagination. Dr. Carpenter will no doubt now disclaim any imputation against Mr. Home, and pretend to consider him only as the victim of delusion. But this is absurd. For does he not maintain that Mr. Home was never "levitated," although in several cases the fact was proved by his name being found written in pencil on the ceiling,

most unmeaning ridicule. With extreme bad taste he compares a gentleman, who, as a scholar, a thinker, and a writer, is Dr. Carpenter's equal, to Moses and Son's kept poet; while with a pitiable inappropriateness he parodies the fine though hackneyed saying, "See how these Christians love one another," in order to apply it satirically to the case of a rather severe, but not unfair, review of Mr. Home's book in a spiritual periodical.

I will now proceed to show, not only that my accusations in the Quarterly Journal of Science for July last—which in Dr. Carpenter's opinion amount to a charge of "willful and repeated *suppressio veri*"—are proved, but that a blind reliance on Mr. Home and on "excerpts from American newspapers" have led him to make deliberate statements which are totally unfounded.

I will first take a case which will illustrate Dr. Carpenter's wonderful power of misstatement as regards myself.

1. In a letter to the Daily News written immediately after

where it remained? This must have been imposture if the levitation were not, as claimed, a reality. Do not the hands, other than those of any persons present, which have often appeared at Mr. Home's séances and have been visible and even tangible to all present, prove (in Dr. Carpenter's opinion) imposture? Do not the red-hot coals carried about the room in his hands prove chemical preparation, and therefore imposture? Is not the increase or decrease of the weight of a table, as ascertained by a spring-balance, which I have myself witnessed in Mr. Home's presence, a trick, according to Dr. Carpenter? Is not the playing of the accordion in one hand, or when both Mr. Home's hands are on the table, a clever imposture in Dr. Carpenter's opinion? But if any one of these things is admitted to be, not an imposture, but a reality, then the whole foundation of the learned but most illogical Doctor's skepticism is undermined, and he practically admits himself a convert to the *facts* of Modern Spiritualism. But he does *not* admit this; and as Mr. Home has carried on these alleged impostures during his whole life and has imbued thousands of persons with a belief in their genuineness, Dr. Carpenter must inevitably believe Mr. Home to be the vilest of impostors and utterly untrustworthy. Yet he quotes him as an authority, accepts as true all the malicious stories retailed by this alleged impostor against rival impostors, and believes every vague and entirely unsupported statement to a like effect in Mr. Home's last book! This from an ex-Professor of Medical Jurisprudence, who ought to have some rudimentary notions of the value of evidence, is truly surprising. It may be said that, although Dr. Carpenter thinks Home an impostor, *we* believe in him, and therefore ought to accept his evidence against other mediums. But this is a fallacy. We believe that he is a *medium*, that is, a machine or organization *through* whom certain abnormal and marvelous phenomena occur; but this implies no belief in his integrity or in his judgment, any more than the extraordinary phenomenon of double individuality exhibited in the case of the French sergeant (which formed the subject of such an interesting article by Prof. Huxley some time ago) implies that the sergeant was a man of high moral character and superior judgment.

the delivery of Dr. Carpenter's first Lecture on Mesmerism at the London Institution a year ago, I adduced a case of mesmerism at a distance recorded by the late Prof. Gregory. The lady mesmerized was a relation of the Professor and was staying in his own house. The mesmerizer was a Mr. Lewis. The sole authority for the facts referred to by me was *Prof. Gregory himself.*

2. While criticising this Mr. Lewis in his Lectures (page 24), Dr. Carpenter says, referring to my Daily News letter, "His (Mr. Lewis's) utter failure to produce either result, however, under the scrutiny of skeptical inquirers, obviously discredits all *his previous statements;* except to such as (like Mr. A. R. Wallace, who has recently *expressed his full faith in Mr. Lewis's self asserted powers*) are ready to accept without question the slenderest evidence of the greatest marvels." (The italics are my own.)

3. In my "Review" of Dr. Carpenter's book (Quarterly Journal of Science, July 1877, page 394) I use strong (but, I submit, appropriate) language as to this injurious and unfounded statement. For Dr. Carpenter's readers must have understood, and must have been intended to understand, that, in sole reliance on this Mr. Lewis's *own statements*, I placed full faith in them without any corroboration, and had also publicly announced this faith; in which case his readers would have been justified in thinking me a credulous fool not worth listening to.

4. Writing again on this subject (in last month's issue of this magazine, p. 545) Dr. Carpenter does not apologize for the gross and injurious misrepresentation of what I really said, neither does he justify it by reference to anything else I may have written; but he covers his retreat with a fresh *suggestio falsi*, and ridicules me for using such strong language (which he quotes) merely (he says) because he had reflected on my "too ready acceptance of the slenderest evidence of the greatest marvels"—a phrase of Dr. Carpenter's which I never objected to at all because it was a mere expression of opinion, while what I did object to was a misstatement of a matter of fact. This is Dr. Carpenter's idea of the way to carry on that "calm discussion with other men of science" to the absence of which he imputes all my errors. [Note A, p. 53.]

Dr. Carpenter is so prepossessed with the dominant idea of putting down Spiritualism, that it seems impossible for him to state the simplest fact in regard to it without introducing some purely imaginary fact of his own to make it fit his the-

ory. Thus, in his article on "The Fallacies of Testimony," (Contemporary Review, 1876, p. 286) he says: "A whole party of believers will affirm that they saw Mr. Home float out of one window and in at another, whilst a single honest skeptic *declares* that Mr. Home was sitting in his chair *all the time.*" Now there is only one case on record of Mr. Home having "floated out of one window and in at another." Two of the persons present on the occasion—Lord Adare and Lord Lindsay—have made public their account of it, and the third has never declared that Mr. Home was "sitting in his chair all the time," but has privately confirmed, to the extent his position enabled him to do so, the testimony of the other two. Is this another case of Dr. Carpenter "cerebrating" his facts to suit his theory, or will he say it is a purely hypothetical case? Yet this can hardly be, for he goes on to argue from it: "And in this last case we have an example of a *fact*, of which," &c., &c. I ask Dr. Carpenter to name the "honest skeptic" of this quotation, and to give us his precise statement; or, failing this, to acknowledge that he has imagined a piece of evidence to suit his hypothesis. [Note B, p. 54.]

It is only fair that he should do this, because, in another of his numerous raids upon the poor deluded Spiritualists, he has made a direct, and, as it seems to me, completely unsupported charge against Lord Lindsay. In his article on "Spiritualism and its Recent Converts" (Quarterly Review, 1871, pp. 335, 336) Dr. Carpenter quotes Lord Lindsay's account of an experiment with Mr. Home, in which Lord Lindsay placed a powerful magnet in one corner of a totally dark room, and then brought in the medium, who after a few moments said he saw a sort of light on the floor; and to prove it led Lord Lindsay straight to the spot, and placed his hand upon the magnet. The experiment was not very remarkable, but still, so far as it went, it confirmed the observations of Reichenbach and others. This Dr. Carpenter cannot bear; so he not only proceeds to point out Lord Lindsay's complete ignorance of the whole subject, but makes him morally culpable for not having used Dr. Carpenter's pet test of an electro magnet; and he concludes thus: "If, then, Lord Lindsay cannot be trusted as a 'faithful' witness in 'that which is least,' how can we feel assured that he is 'faithful also in much'?" By what mental jugglery Dr. Carpenter can have convinced himself that he had shown that Lord Lindsay "cannot be trusted as a faithful witness," I am at a loss to understand. But the *animus* against the friend of and believer in Mr. Home, is pal-

pable. Now that Lord Lindsay has achieved a scientific reputation, we presume there must be two Lord Lindsays as well as two Mr. Crookeses: one the enthusiastic astronomer and careful observer, the other the deluded Spiritualist and "psychological curiosity." As these double people increase it will become rather puzzling, and we shall have to adopt Mr. Crookes's prefixes of "Ortho" and "Pseudo" to know which we are talking about.* It will be well also to note the Scriptural language employed by Dr. Carpenter in making this solemn and ridiculously unfounded charge. It reminds one of the "I speak advisedly" (in the celebrated Quarterly Review article now acknowledged by Dr. Carpenter) which Mr. Crookes has shown to be in every case the prefix of a wholly incorrect statement.†

Dr. Carpenter heads a section of this article in last month's issue of this periodical, "What Mr. Wallace means by Demonstration"; and endeavors to show that I have misapplied the term when I stated that in certain cases flowers had appeared at séances "demonstrably not brought by the medium." His long quotations from Mr. Home, giving purely imaginary and burlesque accounts of such séances, totally unauthenticated by names or dates, may be set aside as not only irrelevant but as insulting to the readers who are asked to accept them as evidence. Dr. Carpenter begins by confounding the proof of a *fact* and that of a *proposition*, and, against the view of the best modern philosophers, maintains that the latter alone can be truly said to be "demonstrated." But this is a complete fallacy. The direct testimony of the educated senses guided by reason, is of higher validity than any complex result of reason alone. If I am sitting with two friends and a servant brings me a letter, I am justified in saying that that letter was "demonstrably not brought by one of my friends." Or if a bullet comes through the window and strikes the wall behind me, I am justified in saying that one of my two friends sitting at the table "demonstrably did not fire the pistol"; always supposing that I am proved to be in the full possession of my ordinary senses by the general agreement of my friends with me as to what happened. Of course if I am in a state of delusion or insanity, and my senses and reasoning powers do not record events in agreement with others who witness them, neither shall I be able to perceive

*See "Nature," Nov. 1st, 1877, p. 8.

†Quarterly Journal of Science, January, 1872: "A Reply to the Quarterly Review."

the force of a mathematical demonstration. If my senses play me false, squares may seem to me triangles, and circles ellipses, and no geometrical reasoning will be possible. Dr. Carpenter next asserts that I "complain" of his "not accepting the flowers and fruits produced in my own drawing room and those which made their appearance in the house of Mr. T. A. Trollope at Florence." This is simply not the case. I never asked him to accept them, or complained of his not accepting them; but I pointed out that he did accept the evidence of a prejudiced witness to support a theory of imposture which was entirely negatived in the two cases I referred to.* I implied that he should either leave the subject alone or deal with the *best* evidence of the alleged facts. To do otherwise was not "scientific," and to put anonymous and unsupported evidence before the public as conclusive of the whole question was both unscientific and disingenuous. Now that he does attempt to deal with these cases, he makes them explicable on his own theory of imposture only by leaving out the most essential facts.

He first says that "in Mr. Wallace's own case no precautions whatever had been employed!" and he introduces this with the remark, "Now it will scarcely be believed," to which I will add that it must not be believed, because it is untrue. I have never published a *detailed* account of this séance, but I have stated the main facts with sufficient care† to show that the phenomenon itself was a test surpassing anything that could have been prearranged. The general precautions used by me were as follows: Five personal friends were present besides myself and the medium, among them a medical man, a barrister, and an acute colonial man of business. The sitting was in my own back drawing-room. No cloth was on the table. The adjoining room and passage were fully lighted. We sat an hour in the darkened room before the flowers appeared, but there was always light enough to see the outlines of those present. We sat a little away from the table, the medium sitting by me. The flowers appeared on the polished table dimly visible as a *something*, before we lighted the gas. When we did so the whole surface of the four-feet circular table was covered with fresh flowers and ferns, a sight so beautiful and marvelous, that in the course of a not uneventful life I can hardly recall anything

*See Quarterly Journal of Science, July, 1877, pp. 410–412.

†Miracles and Modern Spiritualism, p. 164.

that has more strongly impressed me. I begged that nothing might be touched till we had carefully examined them. The first thing that struck us all was their extreme freshness and beauty. The next, that they were all covered, especially the ferns, with a delicate dew; not with coarse drops of water, as I have since seen when the phenomenon was less perfect, but with a veritable fine dew, covering the whole surface of the ferns especially. Counting the separate sprigs we found them to be forty-eight in number, consisting of four yellow and red tulips, eight large anemones of various colors, six large flowers of *Primula japonica*, eighteen chrysanthemums, mostly yellow and white, six fronds of Lomaria a foot long, and two of a Nephrodium, about a foot long and six inches wide. Not a pinnule of these ferns was rumpled, but they lay on the table as perfect as if freshly brought from a conservatory. The anemones, primroses and tulips had none of them lost a petal. They were found spread over the whole surface of the table, while we had been for some time intently gazing on the sheen of its surface, and could have instantly detected a hand and arm moving over it. But that is not so important as the *condition* of these flowers and their dewiness; and—Dr. Carpenter notwithstanding—I still maintain they were (to us) "demonstrably not brought by the medium." I have preserved the flowers and have them now before me, with the attestation of all present as to their appearance and condition; and I have also my original notes made at the time: How simple is Dr. Carpenter's notion that I tell this story, after ten years, from memory! How ingenious is his suggestion of the *lining of a cloak* as their place of concealment for four hours—a suggestion taken from a second-hand story by Mr. Home about a paid medium, and therefore *not* the lady whose powers are now under discussion! How utterly beside the question his subsequent remarks about conjurers, and hats, and the mango trees produced by Indian jugglers!

In the case certified by Mr. T. A. Trollope, the medium's person (not her dress only, as Dr. Carpenter says,) was carefully searched before sitting down; but now it is objected that "an experienced female searcher" would have been more satisfactory, and the fact is ignored that phenomena occurred which precluded the necessity of any search. For while the medium's hands were both held, a large quantity of jonquils fell on the table, "filling the whole room with their odor." If Dr. Carpenter can get over the "sudden falling on the table"

of the flowers while the medium's hands were held, how does he explain the withholding of the powerful odor "filling the whole room" till the moment of their appearance? Mr. Trollope says that this is, "on any common theory of physics, unaccountable," and I say that this large quantity of powerfully smelling jonquils was "demonstrably not brought by the medium." I have notes of other cases equally well attested. In one of these at a friend's house to which I myself took Miss Nicholl, eighty separate stalks of flowers and ferns fell on the table while the medium's hands were both held. All were perfectly fresh and damp, and some large sprays of maidenhair fern were quite perfect. On another occasion I was present when twenty different kinds of fruits were asked for, and every person had their chosen kind placed before them on the table, or put at once into their hands by some invisible agency. These cases might be multiplied indefinitely, and many are recorded which are still more completely beyond the power of imposture to explain. But all such are passed over by Dr. Carpenter in silence. He asks for better evidence of certain facts, and when we adduce it, he says we are the victims of a "diluted insanity."* In the supposed Belfast exposure by means of potassium ferrocyanide, I objected that the only evidence was that of a prejudiced witness with a strong *animus* against the medium. Dr. Carpenter now prints this young man's letter (of which he had in his lecture given the substance), and thinks that he has transformed his *one* witness into *two* by means of an anonymous "friend" therein mentioned. He talks of the "immediate detection of the salt by *one* witness, and the subsequent confirmatory testimony of the *other*"—this "other" being the anonymous friend of the "one witness" letter! Unfortunately this "friend" wrote a letter to the papers in which he brought an additional accusation, which I have proved, by the testimony of an unimpeachable witness, to be utterly unfounded. (See Quarterly Journal of Science, July 1877, p. 411.) We may therefore dismiss the "exposure" as, to say the least, not proven.

Dr. Carpenter heads one of his sections, "What Messrs. Wallace and Crookes regard as 'Trustworthy Testimony'"; and before I remark on its contents, I wish to point out the literary impropriety of which Dr. Carpenter is guilty, in thus making Mr. Crookes responsible for the whole contents of my article in the Quarterly Journal of Science because he happens

*Dr. Carpenter's Mental Physiology, 2d edit., p. 362.

to be the editor of that periodical. I might with equal justice charge upon the editor of Fraser all the misstatements and injurious personal imputations which Dr. Carpenter has introduced into an article, accepted, doubtless, without question on the strength of his high scientific standing.

Under the above heading Dr. Carpenter attempts to show that Colonel Olcott (whose investigation into the character of Mrs. White, and her false declaration that she had, on certain occasions, personated "Katie King," I quoted in my review) is an untrustworthy witness; and his sole proof consists in a quotation from a published letter of the Colonel's about bringing an "African sorcerer" to America. This letter may or may not be injudicious or foolish; that is matter of opinion. But how it in any way "blackens" Colonel Olcott's character or proves him to be "untrustworthy" as a witness to matters of fact, it must puzzle every one but a Carpenter or a Home to understand.

The next example I shall give of Dr. Carpenter's "unusual power of dealing with this subject," is a most injurious misstatement referring to my friend Mr. Crookes. Dr. Carpenter heads a section of more than eight columns, "Mr. Crookes and his Scientific Tests," and devotes it to an account of Eva Fay's performances, of Mr. Crookes's "inconsiderate endorsement of one of the grossest impostures ever practiced," and of the alleged exposure of the fraud by Mr. W. Irving Bishop. The following quotation contains the essence of the charge, and I invite particular attention to its wording:

". . . her London audiences diminishing away, Eva Fay returned to the United States, carrying with her a letter from Mr. Crookes, which set forth that since doubts had been thrown on the spiritualistic nature of her 'manifestations,' and since he, in common with other Fellows of the Royal Society, had satisfied themselves of their genuineness by 'scientific tests,' he willingly gave her the benefit of his attestation. This letter was published in *fac-simile* in American newspapers."

I can scarcely expect my readers at once to credit what I now have to state; that, notwithstanding the above precise setting forth of its contents, by a man who professes to write under a sense of duty, and as one called upon to rehabilitate the injured dignity of British Science, such a letter as that above minutely described never existed at all! A private letter from Mr. Crookes has indeed, without his consent, been published in *fac-simile* in American newspapers; but this let-

ter was *never* in the possession of Eva Fay; it was not written till months after she had left England, and then not to her, but in answer to inquiries by a perfect stranger; moreover, it contains not a word in any way resembling the passages above given! Sad to say, Dr. Carpenter's kind Boston friends do not appear to have sent him a copy of the paper containing the *fac-simile* letter, or he would have seen that Mr. Crookes says *nothing* of "the spiritualistic nature of her manifestations"; he does *not* mention "other Fellows of the Royal Society"; he does *not* say he was "satisfied of the genuineness of the scientific tests," but especially guards himself by saying that the published accounts of the experiments made at his own house are the best evidence of his belief in her powers. He does *not* "give her the benefit of his attestation," but simply says that no one has any authority to use his name to injure her.

The number of the New York Daily Graphic for April 12th, 1876, containing the letter in *fac-simile*, is now before me. An exact copy of it is given below, and I ask my readers to peruse it carefully, to compare it with Dr. Carpenter's precise summary given *as if from actual inspection*, and then decide by whose instrumentality the honored distinction of F.R.S. is being "trailed through the dirt," and who best upholds his own reputation and that of British Science. Is it the man who writes a straightforward letter in order to prevent his name being used to injure another, and who states only facts within his own personal knowledge; or is it he who, for the express purpose of depreciating* the well-earned reputation of a fellow man of science, publishes without a word of caution or hesitation a purely imaginary account of it?

MR. CROOKES'S "FAC-SIMILE" LETTER.

Nov. 8, 1875.

To R. Cooper, Esq.
c/o C. Maynard, Esq.
223 Washington Street,
Boston, Mass., U.S.A.

DEAR SIR,

In reply to your favor of Oct. 25, which I have received

*"In the United States more especially . . . the names of the 'eminent British Scientists,' Messrs. Crookes and Wallace, are a 'tower of strength.' And it consequently becomes necessary for me to undermine that tower by showing that in their investigation of this subject they have followed methods that are thoroughly unscientific, and have been led, by their 'prepossession,' to accept with implicit faith a number of statements which ought to be rejected as completely untrustworthy."—*Fraser's Magazine, November*, 1877, *p.* 543.

this morning, I beg to state that no one has any authority from me to state that I have any doubts of Mrs. Fay's mediumship. The published accounts of the test *séances* which took place at my house are the best evidence which I can give of my belief in Mrs. Fay's powers. I should be sorry to find that any such rumors as you mention should injure Mrs. Fay, whom I have always found most ready to submit to any conditions I thought fit to propose. Believe me, very truly yours,

WILLIAM CROOKES.

Notwithstanding this attack, all the evidence Dr. Carpenter can adduce as to the alleged exposure of Eva Fay has really no bearing whatever on Mr. Crookes's position. Long and wordy letters are given *verbatim* which only amount to this: that the writers saw a clever conjurer do what they *thought* was an exact imitation of Eva Fay's performances and of those of mediums generally. But a most essential point is omitted. Neither of the three writers say *they ever saw Eva Fay's performance*. Still less do they say they ever saw her *in private* and *tested her themselves;* and without this their evidence is absolutely worthless. Mr. Crookes has said nothing, good or bad, about her public performances; but she came *alone* to his own house, and there, aided by scientific friends, in his own laboratory, he tested her by placing her in an electrical circuit from which she could not possibly escape or even attempt to escape without instant discovery. Yet when in this position books were taken from the bookcase, twelve feet away, and handed out to the observers. The beautiful arrangements by which these tests were carried out are detailed by Mr. Crookes in the Spiritualist newspaper of March 12th, 1875, and should be read by every one who wishes to understand the real difference between the methods of procedure of Mr. Crookes and Dr. Carpenter. Not one word is said, either by Dr. Carpenter's correspondents or by the Daily Graphic, as to *this* test having been applied to Mr. Bishop by an electrical engineer or other expert, and till this is done how can Mr. Crookes's position be in any way affected? A public performance in Boston, parodying that of Miss Fay, but without one particle of proof that the conditions of the two performances were really identical,* is to Dr. Carpenter's

* The account in the New York Daily Graphic almost proves that they were not. For the clever wood-cuts showing Mr. Bishop during his performances indicate an amount of stretching of the cord which certainly could be at once detected on after-examination, especially if the knots had been sealed or bound with court-plaster. Yet more: according to the said illustrations, it would be *impossible* for Mr. Bishop to imitate Eva Fay in "tying a strip of cloth round her neck" and "putting a ring into her

logical and skeptical mind a satisfactory proof that one of the first experimenters of the day was imposed on in his own laboratory, when assisted by trained experts, and when applying the most absolute tests that science can supply.* [Note C, p. 54.]

I have now shown to the readers of Fraser (as I had previously shown in the Quarterly Journal of Science) that whatever Dr. Carpenter writes on this subject, whether opinion, argument, quotation, or fact, is so distorted by prejudice as to be untrustworthy. It is therefore unnecessary here to reply in detail to the mass of innuendo and assumption that everywhere pervades his article; neither am I called upon to notice all the alleged "exposures" which he delights in placing before his readers. To "expose" malingers and cases of feigned illness does not disprove the existence of disease; and if, as I believe has been demonstrated, the phenomena here discussed are marvelous realities, it is to be expected that there will be impostors to imitate them, and no lack of credulous persons to be duped by those impostors. But it is not the part of an honest searcher after truth to put forward these detected impostures while ignoring the actual phenomena which the impostors try to imitate. When we have Dr. Carpenter's final word in the promised new edition of his Lectures, I shall be prepared to show that tests far more severe than such as have resulted in the detection of imposture have been over and over again applied to the genuine phenomena with no other result than to confirm their genuineness.

This is not the place to discuss the reality of the phenomena which Dr. Carpenter rejects with so much misplaced indignation, and endeavors to put down by such questionable

ear," both of which are specially mentioned as having been done by her. It may well be supposed that the audience, delighted at an "exposure," would not be quite so severely critical as they are to those who claim to possess abnormal powers.

* As hardly any of my readers will have seen the full account of these tests, and as the whole is too long for insertion here, I give a pretty full abstract of all the essential portions of it in an Appendix to this paper. This is rendered necessary because Dr. Carpenter declares that he is going to give, in the new edition of his Lectures, "the whole explanation" of the "dodge" by which these "scientific tests" could be evaded—"a dodge *so simple* that Mr. Crookes's highly-trained scientific acumen could not detect it." These are Dr. Carpenter's own words in his article last month (p. 553), and it is necessary that he should be called on to make them good by really explaining Mr. Crookes's actual experiments, and not some other experiments which "American new papers" may substitute for them.

means. The careful observations of such men as Prof. Barrett, of Dublin, and the elaborate series of test experiments carried out in his own laboratory by Mr. Crookes,* are sufficient to satisfy any unprejudiced person that the phenomena are genuine; and if so, whatever theory we may adopt concerning them, they must greatly influence all our fundamental ideas in science and philosophy. The attempt to excite prejudice against all who have become convinced that these things are real, by vague accusations, and by quoting all the trash that can be picked out of the literature of the subject, is utterly unworthy of the men of science who adopt it. For nearly thirty years this plan has been unsparingly pursued, and its failure has been complete. Belief in the genuineness of the phenomena has grown steadily year by year; and at this day there are, to my personal knowledge, a larger number of well-educated and intelligent and even of scientific men who profess their belief, than at any former period. There is no greater mistake than to suppose that this body of inquirers have obtained their present convictions by what they have seen at public séances only. In almost every case those convictions are the result of a long series of experiments in private houses; and it would amaze Dr. Carpenter to learn the number of families in every class of society in which even the more marvelous and indisputable of these phenomena occur. The course taken by Dr. Carpenter of discrediting evidence, depreciating character, and retailing scandal, only confirms these people in their belief that men of science are powerless in face of this great subject; and I feel sure that all he has written has never converted a single earnest investigator.

It is well worthy of notice, as correlating this inquiry with other branches of science, that there is no royal road to acquiring a competent knowledge of these phenomena, and this is the reason why so many scientific men fail to obtain evidence of anything important. They think that a few hours should enable them to decide the whole thing; as if a problem which has been ever before the world, and which for the last quarter of a century has attracted the attention of thousands, only required their piercing glance to probe it to the bottom. But those who have devoted most time and study to the subject, though they become ever more convinced of the reality, the importance, and the endless phases of the phenomena, find themselves less able to dogmatize as to their

* Quarterly Journal of Science, Oct. 1871, and Jan. 1874.

exact nature or theoretical interpretation. Of one thing, however, they feel convinced: that all further discussion on the inner nature of man and his relation to the universe is a mere beating of the air so long as these marvelous phenomena, opening up as they do a whole world of new interactions between mind and matter, are disregarded and ignored.

APPENDIX.

Abstract of Mr. Crookes's Experiments above referred to

The apparatus used consisted of an electrical circuit with a reflecting galvanometer showing the slightest variations in the current, designed and arranged by one of the most eminent practical electricians. This instrument was fixed in Mr. Crookes's laboratory, from which two stout wires passed through the wall into the library adjoining, and there terminated in two brass handles fixed at a considerable distance apart, and having only an inch or two of play. These handles are covered with linen soaked in salt and water, and when the person to be experimented on holds these handles in the hands (also first soaked in salt and water) the current of electricity passes through his or her body, and the exact "electrical resistance" can be measured; while the reflecting galvanometer renders visible to all the spectators the slightest variation in the resistance. This instrument is so delicate that the mere loosening of the grasp of one or both hands or the lifting of a finger from the handle would be shown at once, because by altering the amount of surface in contact the "electrical resistance" would be instantly changed. Two experienced physicists, both Fellows of the Royal Society, made experiments with this instrument for more than an hour before the tests began, and satisfied themselves that, even with an exact knowledge of what was required and with any amount of preparation, they could not substitute anything connecting the two handles and having the same exact resistance as the human body without a long course of trial and failure, and without a person in the other room to tell them if more or less resistance were required, during which time the index spot of light of the galvanometer was flying wildly about. Comparative steadiness of the index could only be secured by a steady and continuous grasp of the two handles.

Having thus described the apparatus, let us now consider how the test was carried out. The gentlemen invited to witness it were three Fellows of the Royal Society, all of special eminence, and three other gentlemen. They examined the library; fastened up the door to the passage as well as the window with strips of paper sealed with their private seals; they examined all the cupboards and desks: they noted the position of various articles, and measured their distances as well as that of the bookcase from the handles to be held by the medium. The library was connected with the laboratory by a door close to where the medium sat, and this door was wide open, but the aperture was covered by means of a curtain. Everything having been thus arranged, Eva Fay was invited to enter the library, having up to this time been in the drawing-room upstairs, and having come to the house *alone*. She then seated herself in a chair placed for the purpose, and having moistened her hands as directed took hold of the two handles. The exact "electrical resistance" of her body was then noted, as well as the deflection shown by the galvanometer: and the gas in

the library having been turned down low, the gentlemen took their places in the laboratory, leaving Eva Fay alone.

In one minute a hand-bell was rung in the library. In two minutes a hand came out at the side of the door farthest from the medium. During the succeeding five minutes four separate books were handed out to their respective authors, a voice from the library calling them by name. These books had been taken from the bookcase twelve feet from Eva Fay; they had been found in the dark, and one of them had no lettering on the back. Mr. Crookes declares that although he, of course, knew the general position of the books in his own library, he could not have found these books in the dark. Then a box of cigars was thrown out to a gentleman very fond of smoking, and finally an ornamental clock which had been standing on the chimney-piece was handed out. Then the circuit was suddenly broken, and on instantly entering the library Eva Fay was found lying back in the chair senseless, a condition in which she remained for half an hour. All the above phenomena occurred during the space of ten minutes, and the reflecting galvanometer was steady the whole time, showing only those small variations which would occur while a person continued to hold the handles.

On two other occasions Mr. Crookes carried out similar tests with the same medium, and always with the same result. On one occasion several musical instruments were played on at the same time and a musical box was wound up while the luminous index of the galvanometer continued quite steady, and many articles were handed or thrown out into the laboratory. On the other occasion similar things happened, after all possible precautions had been taken; and in addition Mr. Crookes's desk, which was carefully locked before the séance, was found unlocked and open at its conclusion.

Every one must look forward with great interest to Dr. Carpenter's promised "explanation" of how all these scientific tests were evaded by an unscientific impostor.

NOTE A.—Since this article was in the printer's hands a proof-sheet of the new edition of Dr. Carpenter's Lectures has been forwarded to me at the author's request, in order that I may see what further explanations he has to give of the above case. Dr. Carpenter now attempts to justify his assertion that I had "recently *expressed* my full faith in Mr. Lewis's *self-asserted powers*," by a statement of what Dr. Simpson told him several years ago, a statement which appears to have been never yet made public, and which, therefore, could not possibly have been taken into account by me, even had it any real bearing on the question at issue. It is to the effect that Mr. Lewis *might* have received information of the exact hour at which the lady he had promised to try to mesmerize at a distance, fell asleep in Prof. Gregory's house, and that he *might* have afterwards given a false statement of the hour at which he attempted to mesmerize her. Dr. Carpenter is excessively indignant when any doubt is thrown by me on the truthfulness or impartiality of any of his informants, but it seems the most natural thing in the world for him to charge falsehood or fraud against all who testify to facts which he thinks incredible. But even admitting that Dr. Carpenter's memory of what was told him many years ago is absolutely perfect, and admitting that Mr. Lewis (against whose moral character nothing whatever is adduced) would have told a direct falsehood in order to magnify his own powers, how does this account for the fact that the lady was overcome by the mesmeric sleep at all, when her mind and body were both actively engaged at the piano early in

the afternoon? And how does it account for the headache which had troubled her the whole day suddenly ceasing? It is not attempted to be shown that Mr. Lewis's statement—that he returned home at the hour named and at once proceeded to try and mesmerize the lady—is not true; so that, except for the supposed incredibility of the whole thing in Dr. Carpenter's opinion, there would be no reason to doubt the exact correctness of the statements made. But even if the reader adopts the view that Mr. Lewis was really an impostor, that does not make Dr. Carpenter's original assertion—that I had "expressed" my full faith in his "self-asserted powers"—one whit more accurate. If Dr. Carpenter had then in his memory this means of throwing doubt on the facts, why did he not mention it in his Lectures or in his article, instead of first charging me with the "expression" of a faith which I never expressed or held, and then attempting to change the issue by substituting other words for those which I really complained of?

NOTE B.—In the new edition of Dr. Carpenter's Lectures (the proof of part of which has been sent me) he supports his statement that—"there are at the present time numbers of educated men and women who have so completely surrendered their 'common sense' to a dominant prepossession as to maintain that any such monstrous fiction (as of a person being carried through the air in an hour from Edinburgh to London) ought to be believed, even upon the evidence of a single witness, if that witness be one upon whose testimony we should rely in the ordinary affairs of life"—by saying that—"the moonlight sail of Mr. Home is extensively believed on the testimony of a single witness." Even if it were the fact that this particular thing is believed by some persons on the testimony of a single witness, that would not justify Dr. Carpenter's statement that there are numbers of educated men and women who maintain as a principle that any such thing, however monstrous, *ought* to be so believed. As, however, there are, as above shown, *three* witnesses in this case, and at least *ten* in the case of Mrs. Guppy, also referred to, it appears that Dr. Carpenter first makes depreciatory general statements, and when these are challenged, supports them by a misstatement of facts. Such a course of procedure renders further discussion impossible.

NOTE C.—A letter of Dr. Carpenter's has also "at his own request" been forwarded to me, in which he attempts to justify the conduct narrated above. In *Nature* for November 15th Mr. Crookes printed the letter which was given in *fac-simile* in American newspapers, with remarks of a somewhat similar character to those I have here made. Dr. Carpenter, writing three days afterward (November 18th,) wishes it to be stated in *Fraser* as his "own correction," that this letter was *not* carried away from England by Eva Fay; adding—"What *was* carried away by Eva Fay was *a much stronger attestation, publicly given in full detail by Mr. Crookes* in a communication to the *Spiritualist;*"—of which communication I give an abstract in an appendix to this article. This obliges me to add a few further particulars.

In *Nature* October 25th, in a note to a letter about the Radiometer, Dr. Carpenter says: "On the strength of a private letter from Mr. Crookes, which has been published in *fac-simile* in the American newspapers, a certain Mr. or Miss Eva Fay announced her 'spiritualistic' performances as endorsed by Prof. Crookes and other Fellows of the Royal Society." This supposed letter was "set forth" in detail in last month's *Fraser* as above stated.

In *Nature*, November 8th, Dr. Carpenter says, "And the now notorious impostor, Eva Fay, has been able to appeal to the 'endorsement' given to her by the 'scientific tests' applied to her by 'Prof. Crookes

and other Fellows of the Royal Society,' which had been published (I now find) by Mr. Crookes himself in the *Spiritualist* in March, 1875.'

From the above it follows that it was between October 25th and November 8th that Dr. Carpenter *first* became acquainted with Mr. Crookes's account of his experiments with Eva Fay; and finding (from Mr. Crookes's publication of it) that his own detailed account of the contents of the *fac-simile* letter was totally incorrect, he now makes a fresh assertion—that Eva Fay "carried away with her" a copy of the *Spiritualist* containing Mr. Crookes's experiments. This is highly probable, but we venture to doubt if Dr. Carpenter has any authority to state it as a fact; while even if she did, that article does not, any more than the *fac-simile* letter, justify Dr. Carpenter's allegations. It contains not one word about the "Spiritualistic nature of her manifestations"—it does *not* state that he "in common with other Fellows of the Royal Society had satisfied himself of their genuineness"—it does *not* say that he "willingly gave her the benefit of his attestation." It is a detailed account of a beautiful scientific experiment, and nothing more. Yet Dr. Carpenter still maintains (in his letter now before us) that his statements are correct, "except on the one point—one of *form*, not of *substance*—that of the address of the letter in which Mr. Crookes attested the genuineness of the mediumship of Eva Fay!"

It thus appears that, when he wrote the article in last month's *Fraser*, and the letter in *Nature* of October 25th, Dr. Carpenter had not seen either the *fac simile* letter or the account in the *Spiritualist*, and there is nothing to show that he even knew of the existence of the latter article: yet on the strength of mere rumor, newspaper cutting, or imagination, he gives the supposed contents of a letter from Mr. Crookes emphasizing such obnoxious words as "Spiritualistic" and "manifestations," which Mr. Crookes never once employed, and giving a totally false impression of what Mr. Crookes had really done. So enamored is he of this accusation, that he drags it into a purely scientific discussion on the Radiometer, and now, in his very latest communication, makes no apology or retraction, but maintains all his statements as correct "*in substance*," and declares that he "cannot see that he has anywhere passed beyond the tone of gentlemanly discussion."

THE

PSYCHO-PHYSIOLOGICAL SCIENCES.*

By JOSEPH RODES BUCHANAN, M. D.

THERE has ever been, and probably for another century there will continue to be, an "irrepressible conflict" between those whose conceptions of Nature are limited by sensation—who recognize no existence but matter and motion, who trace all that exists to material causes alone—and a very different class of thinkers, who trace causation beyond matter, who discover causes that are not material (called spiritual), who believe that the Great First Cause (the Unknowable of materialists) is an infinite spiritual power or basis of all things, and who recognize in man also a spiritual power of which they are conscious, widely different from matter, partaking of the nature of the Divine, and, being a very positive entity—the greatest of all realities to us—destined, in accordance with the doctrine of the persistence of force, to a duration analogous to that of matter.

To the materialist, who finds in matter "the promise and potency" of all things, there is no higher object of reverence and love than the examples of men and women within his reach; there is no future life to compensate for the wrongs

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and sufferings of this, the triumph of fraud, or the unmerited agonies of disease and poverty; there is no apparent controlling purpose of benevolence or justice in the universe, but only a chance medley of strife, in which strong-handed selfishness is best rewarded, and when "man dies as the dog dies" the account is closed, and the self-imposed martyrdom of the loving hero appears a final loss and folly.

To the Spiritualist, the universe has a deeper meaning, a nobler destiny. The wisdom of the Infinite, which is unutterably beyond his reach, is a consoling reality, and the little play upon this theatre, the life struggle of threescore and ten years, is but the beginning, the gestation and birth of a career corresponding to our noblest aspirations and our faith in the Divine benevolence.

Man has such immeasurable powers of adaptation that a strong moral nature may exist under the gloomiest views of materialism (which naturally tend to the pessimism of Schopenhauer and Hartmann), and sustain itself by its constitutional energy and buoyancy; but there are millions to whom materialism teaches the daily lesson that to "put money in thy purse" is the chief aim of life, and to riot in sensual pleasure on ill-gotten gain, until the candle burns out, is the best wisdom.

The glow of hope, the removal of anxiety, the exaltation of happiness, the enlargement of sympathy and love, which thousands have experienced when they have passed from the dark nescience of materialism to the brilliant certainties of Spiritualism, and learned the grandeur of human destiny—whether the change has been effected by emotional eloquence and historical argument in the bosom of the Church, or by scientific investigation and experimental inquiry in pneumatology, or by that direct perception of spiritual existence now enjoyed by a few (and destined to be enjoyed by all when the human race shall have attained maturity of development)—should satisfy any impartial thinker that the diffusion of spiritual knowledge is as noble and practical a form of philanthropy as a good man can labor for.

But, in laboring for these ennobling truths, he encounters a strong resistance in the animal nature of man, in the selfish and depressing character of our daily toils, and in the too great concentration of attention upon physical sciences, to the *exclusion* of those in which a psychic element is found. The study of physical science alone is no better preparation for psychic studies, which employ different faculties, than the

study of the counting-house ledger or the supervision of a pork-house would be for the service of Parnassus.

A recent publication from Dr. Carpenter embodying two lectures on psychic subjects (Mesmerism, Spiritualism, etc.), presents, in the most offensively exaggerated form, the pragmatic pretension of certain *physical* scientists to take charge of *psychic* investigations with an air of more than papal infallibility, and an emphatic notice to all the rest of mankind, not only that they are incapable of such investigations, but that their opinions, their testimony, and even their oaths are not entitled to claim a feather's weight before the self-created tribunal of which Dr. Carpenter is the authoritative mouthpiece.

The magniloquence of such a proclamation would be amusing enough, even if Dr. Carpenter were, as he fancies himself, an expert of great skill; but when he is dealing with a subject of which he knows far less than thousands of the most enlightened people, far less than many men of science who are his peers in intelligence and his superiors in candor and in philosophic habits of thought, his assumptions of superiority and denial of their claims to veracity and intelligence, whenever in conflict with his own theories, are all that his most unfriendly opponent could desire in order to demonstrate his utter unfitness for the task which he has assumed.

Passing by his claims to a boundless superiority over contemporary scientists who do not follow his lead, we may ask whether he has any claims whatever to be recognized as an expert, whose opinions on these subjects have any especial value. Eminence as a physiologist does not imply eminence or capacity as a psychologist. It is true, physiology and psychology are coterminous sciences; but until recently their cultivators have kept as wide apart as the antipodes. Psychology has been prosecuted as if man never had a body (and ultra-psychologists do not admit that there is a human body or any other material existence whatever), while physiology has been cultivated in the same ultra spirit of nescience, as if man had no soul. So thoroughly does a feeble or a narrow mind, in fixing its attention on one object, lose sight of everything else. Dr. Carpenter himself has expressly excluded the soul from the pale of science, which is the next thing to excluding it from cognition, and one of the most recent voluminous and learned American works on physiology excludes it entirely, and substitutes the physical action of the

brain, as follows: "The brain is not, strictly speaking, the organ of the mind, for this statement would imply that the mind exists as a force, independently of the brain; but the mind is produced by the brain-substance" (Flint's "Physiology of Man," Nervous System, p. 327).

Thus physiologists generally regard mind as purely phenomenal—as something holding the same relation to the brain as music to the violin, when the violin plays itself. If the relations of the brain to paralysis or to digestion are under consideration, such physiologists may be recognized as experts; but when its relations to a soul of which they know nothing are under consideration, we may very properly say to them, "*Ne sutor ultra crepidam.*"

Of course, materialists cannot deny that mental *phenomena* exist, but to them they are simply the phenomena of matter. Dr. Carpenter may even admit the existence of a soul beyond the pale of science—a quiddity as distinct from the real soul as Spencer's "Unknowable" is from any conception of a God. Practically speaking, Dr. Carpenter is entirely in harmony with other materialists.

Men of scientific culture, who have spent a considerable portion of their lives in practical investigation and familiarity with the facts of Mesmerism, Spiritualism, and other psycho-physiological sciences, are experts in the highest sense of that term, and can but smile at those who, never having made a successful experiment on those joint operations of the soul and body which constitute mesmeric, spiritual and other sciences, nevertheless claim, as Dr. Carpenter does, to be recognized as *the oracle* in matters of which his ignorance is really pitiable, having never, by his own confession, witnessed any of the innumerable facts demonstrating an extra-material agency, which, during the whole of the present century, have been accumulated and diffused in all civilized countries, and among their foremost thinkers. His position is precisely that of the principal Professor of Philosophy at Padua, who refused to look through Galileo's telescope, and continued to teach the old theories. Nay, far worse: he not only refuses to see what is open to all men, but, as Horkey wrote against Galileo, while refusing all fair investigation, and thus furnished an example to "point a moral" for posterity—an example of the power of "dominant ideas" in a bigot—Dr. Carpenter repeats the same performance amid the higher enlightenment of the present age, with a perversity and hostility of purpose which were never

surpassed by the blind votaries of Aristotle. And as Horkey detected the trick in Galileo's telescope which made stars by reflected light, Dr. Carpenter too detects fallacies in the experiments of Prof. Crookes, whose temperate and candid reply places him in even a worse position than that of Martin Horkey. (See *Nineteenth Century* for July.)

In a question of the existence of certain facts, the honest witness who, without prepossession, investigates and follows up the facts wherever they are visible, is competent to instruct us; but he who carefully avoids coming into close contact with the facts, and, while maintaining his mind in undisturbed ignorance, feasts upon second-hand gossip and stale calumnies, which he retails with delight, is hardly entitled even to a nod of recognition among honest inquirers. When Home was in England, and gentlemen of unimpeachable veracity and superior intelligence saw him lifted from the floor by an entirely invisible power, why would not Dr. Carpenter witness such an occurrence? When Slade was in England, of whom gentlemen of intelligence say that when a pencil was placed between two clean slates fastened together, which were left in full view of spectators in broad daylight lying on the table, messages were written on the inside of the slates, of a highly intelligent and appropriate character, why did Dr. Carpenter, if he possessed the sentiments of honor and love of truth which mankind generally recognize as commendable, refuse to make the simple and brief investigation which would have determined in an hour whether his theories and charges had any foundation or not?

The truth is, Dr. Carpenter and men of his character care mainly for their own personal infallibility; they seek only the vindication of their own theories, *per fas et nefas*, and do not approach an experimental test unless they are permitted to interfere and dictate some method of conducting experiments to hinder or delay their progress. But when a simple experiment is proposed which cannot be intermeddled with, and which is completely and forever decisive, such as the levitation of a table or a man to the ceiling, no one being in contact with the lifted object, or the production of writing upon the interior of two clean slates which the inquirer brings himself, firmly secured together, the pretentious dogmatist is very careful to keep out of reach, no matter how he may be importuned or challenged. He generally fortifies himself with a few contemptuous phrases and a determination to see nothing of the marvelous.

The public that employs and patronizes men of science has a right to expect from them fidelity to truth and vigilance in seeking it—not cunning in evading or skill in calumniating true discoveries, followed by contemptuous neglect when their claims have been demonstrated. Such is the course pursued by some toward all discoveries in which psychic powers are involved. There is a fossilized materialism in many minds, which has become a matter of blind feeling, utterly irrespective of facts or science, against which it is vain either to reason or to offer facts. In the last resort the skeptic declares, "I would n't believe it if I saw it myself."

Of this vicious state of feeling, producing an incapacity to reason correctly on certain subjects, we need no better example than Dr. Carpenter himself, as exhibited in this *brochure* of one hundred and fifty-eight pages, the substance of which may be condensed into four propositions:

1. History exhibits a great deal of folly, superstition and ignorance, and a great many preposterous narratives of witchcraft and silly miracles, attested by many witnesses: *therefore*, in the present enlightened age, human testimony is of no value when it affirms anything out of the usual course of Nature (as observed by Dr. Carpenter), and the scientific testimony of Profs. Crookes and Wallace (reënforced by that of eminent men and women in Great Britain, France, Germany, Spain, Italy and the United States, whose numbers and moral and intellectual capacity would outweigh any Royal Society or French Institute,) is of no more value than the most fanciful mediæval legends of Catholic saints, which science does not condescend to notice.

2. Some individuals can be brought by a proper operator into a waking mesmeric condition of passive credulity and obedience to the voice: *therefore* we should believe *everybody* liable to this condition, and believe nothing that anybody tells us which is different from the usual course of Nature, *as* ***Dr.*** *Carpenter understands it.*

3. The usual course of Nature under our own observation—we beg pardon, *Dr. Carpenter's* observation—*is all of which Nature is capable*, and no new laws or agencies which Dr. Carpenter does not know are to be expected or developed by investigation. Whoever asserts that any such laws or agencies exist, is to be regarded as a liar or a victim of hallucination; and, in fact, the chief phenomena of mesmerism and Spiritualism have been discovered to be cheats.

4. Mesmer advanced certain preposterous and unscientific

pretensions; certain mesmeric operators have made failures; and Dr. Carpenter affirms that he has several times failed to discover any clairvoyance in celebrated clairvoyants, and has detected some pretenders to clairvoyance as impostors: therefore, mesmerism is a delusion.

It is difficult to treat such a mass of absurdity and misstatement with the gravity and courtesy appropriate to scientific discussion. When a dogmatic adult insists on proving to us that the earth is entirely flat, he takes rank, as a first class bore, with Dr. Carpenter; and the only method of disposing effectively of such nuisances is that adopted by Mr. Alfred R. Wallace—a heavy wager to be settled by actual measurement of a portion of the earth's surface. If Dr. Carpenter had courage enough to endure the wager test, he too might receive his *quietus* from Mr. Wallace. But there is no hope of that; the large reward offered in England to any one who will produce certain spiritual phenomena by physical means, will never be called for.

The first proposition may pass for what it is worth. If there are any who agree with Dr. Carpenter in his assumption that the superstitious tales of an ignorant age are as worthy of credence as the elaborate investigations of the most distinguished scientists—men whose testimony would be decisive in any court of justice where life was at stake—it is not worth while to reason with *them*. The assumption of Dr. Carpenter is slanderous against his distinguished scientific opponents; but its extreme silliness renders it entirely harmless to any but himself. The same argument would destroy the credibility of medical, surgical and physiological works of to-day, because the medical records of former times contain much that is absurd and incredible.

The second proposition is but little better than the first. There is an unfortunate development of brain which makes or marks the constitutional and *incurable* bigot, to whom bigotry is philosophy. The Italian philosophers who denounced Galileo, and the French physicians who laughed at Harvey, were as unsuspicious of their own mental defects as Dr. Carpenter. Could anything but the blinding impulse of bigotry induce a man of great intelligence, age, and experience to confound possibility with certainty in this ridiculous manner—to affirm that because certain individuals can be mesmerized in the American manner, wide awake, but passive creatures of the operator's voice, therefore we should consider *all men* liable to this condition, and treat all testimo-

ny that contravenes our *opinions* of the course of Nature as the testimony of helpless mesmeric subjects? By an exact parity of reasoning we may say certain individuals in every community have committed or might commit murder: therefore, whenever we find any one dead, and do not know how he died, we may assume that the men or women who were in his vicinity murdered him.

To hold every man liable to the charge of murder upon the slightest presumption or possibility, is not a greater outrage upon justice and common sense than to hold every man to be a mesmeric subject, and assert, when he gives any testimony we do not like, that he was under mesmeric delusion.

We know that but a small number of persons can be mesmerized: and when psychic experiences are reported, the gentlemen who state the facts are in a position as experimenters to operate and not to be operated upon.

If Dr. Carpenter himself should witness a case of levitation, and be compelled, under oath, to state the facts, we should be required by his theory to treat him either as a confederate knave or a mesmerized dupe. The charge of delusion or fraud would not be any more preposterous when we apply it to Dr. Carpenter than when he applies it to Prof. Crookes, Mr. Wallace or Mr. Varley.

The whole theory has an air of insanity. It would upset the entire foundation of business and the administration of justice if it could be assumed as tenable that all the witnesses whose statements contradict our side of the case or our opinion of probability were mesmerized subjects, without any evidence of their infirmity or of the presence of a mesmerizer. The allegation then would be made on both sides, and everything would fall into confusion. Medical and scientific testimony would lose its value. History would tumble in ruins and the records of Christianity would become a fable.

No attorney in the most desperate case ever made so preposterous an argument as this. The use of such an argument by Dr. Carpenter shows equally the desperation of his case and the feebleness of his powers of discrimination. It is no discredit, but rather an honor, to any cause to have the opposition of such loose thinkers and reckless theorizers as Dr. Carpenter.

Dr. C. does not seem to realize the inconsistency of his position in speaking reverentially of the Scriptures, and at the same time laying down rules which would compel us to treat all the spiritual and marvelous occurrences which they nar-

rate as base impostures which the investigations of a learned expert would prove to be nothing but fraud and delusion.

German scientists more bravely and honestly follow out their materialistic and skeptical theories in the denial not only of the soul but of all the psychic marvels of religion, and even the existence of a God. If Dr. Carpenter fails to reach the same conclusion from the same materialistic premises, it is only because he has not the same logical honesty of thought and expression as his continental neighbors. English skepticism may be less logical or more politic *at present*, but it must inevitably end in the same godless and soulless Nihilism.

The third proposition, considered as a work of art, is an ingenious compound of evil, on which his satanic majesty might smile in grim approbation. Dr. Carpenter's language is as follows: "My contention is, that where apparent departures from them [the laws of Nature] take place through human instrumentality, we are justified in assuming in the first instance either *fraudulent* deception, or unintentional *self*-deception, or both combined—until the absence of either shall have been proved by every conceivable test that the sagacity of skeptical experts can devise."

As for himself he affirms that he has "no other theory to support than that of the well-ascertained laws of Nature"; and further, that "it is quite legitimate for the inquirer to enter upon this study with that 'prepossession' in favor of the ascertained and universally-admitted laws of Nature which believers in Spiritualism make it a reproach against men of science that they entertain."

If this be a true and honest statement of the case, there is no case in court for discussion: Dr. Carpenter is a philosopher, and the Spiritualists are hopeless fools. By what muddled process of thought he could bring himself to make such a statement, we need not inquire. There is not a scientific Spiritualist who would not repudiate the statement as calumnious. If the laws of Nature can be violated, there is no absurdity or chimera which is not admissible; but, instead of believing this possible, Spiritualists are the foremost of all men in insisting on the universal inviolability of all the laws of Nature, extending their infrangible power not only over all physical phenomena, but throughout the equally extensive psychic realm (in spite of all metaphysical speculations to the contrary)—an extension which Dr. Carpenter has not affirmed himself.

Dr. Carpenter *presumes* that liberal thinkers must be at war with the laws of Nature, because *he thinks* those laws incompatible with the new phenomena. The obfuscation of his mind is the same which has characterized narrow-minded bigots in all ages. The narrow-minded man cannot conceive two widely-different truths at once, and perceive their harmonies: he adopts one with zeal, and rejects the other firmly, because he thinks them incompatible. Narrow-minded men are of course bitter partisans, and the great majority of mankind, from defective brains and irrational education, see only one aspect of truth, and reject all others.

Dr. Carpenter sees no truth in mesmerism, and Baron Dupotet sees no reliable truth in medicine; Hahnemann rejected the entire accumulations of allopathy, and the old school indignantly rejected Hahnemann's discoveries as nonentities. A doctor who administers three-grain pills will not tolerate homeopathic pellets; and he who has discovered that infinitesimals will cure is often equally intolerant of the three-grain pills: and so they call each other quacks and impostors, in the same spirit in which Dr. Carpenter assails those who see more of the truth than himself, and are equally interested in psychic and physical facts. How long shall it be before the "survival of the fittest," or the improvement of education, shall give us a generation with brains enough to entertain two ideas at once?

The difficulty of Dr. Carpenter and all other narrow-minded people lies in the poverty of their conceptions. They have no idea that it is possible for Nature to show her powers in any new way to which they are unaccustomed. Hence, the ascent of a balloon seemed miraculous to the ignorant peasants, who took it for the work of the devil; and the formation of a solid block of ice from water was a similar violation of Nature's laws to the Asiatic despot, who felt justified in treating the traveler as a liar who told him of it. Had Dr. Carpenter been his prime-minister, the traveler might have fared worse.

Dr. Carpenter's position in reference to the laws of Nature has just the kind of plausibility which catches superficial thinkers. Hence the remark that his satanic majesty might smile in approbation upon the proposition which entraps superficial thinkers into agreeing that the investigation of Nature and discovery of new powers might be punished as a fraud.

It is true that whatever assumes to violate or contravene the laws of Nature is *prima facie* fraudulent, because the laws

of Nature cannot be violated. But no discoverer assumes or pretends to violate any law of Nature; if he did he might well be called a knave or an idiot. In discovering a new mineral, plant or animal, in demonstrating a new imponderable agent, or a new power in the human constitution which has not heretofore been comprehended by scientists, we neither disturb nor modify any law of Nature, we simply enlarge our knowledge of Nature. Dr. C. assumes that such discoveries are in conflict with the laws of Nature, but does not show the conflict. They really conflict only with human ignorance, just as did the heliocentric doctrine of Astronomy.

The laws of Nature are objective, infrangible, eternal. Human ignorance is subjective and transitory. It gives way to knowledge or discovery except in minds like Dr. Carpenter's, who would make our present ignorance eternal, and inflict penalties for disturbing it.

In assuming that a new discovery is a violation of the laws of Nature, he is simply assuming that it is false without investigation, and thus *begging the question*, which he is unable to discuss rationally. In the rational discussion of any proposition we look at its evidence and its harmony with known facts. But Dr. C. scouts all evidence and utterly ignores the parallel and illustrative facts which fortify all psychic discoveries.

There is no better evidence of philosophic imbecility than a sentiment of the all-sufficiency of our present meagre knowledge of Nature. The proposition of Dr. Carpenter that all new, marvelous facts shall be treated as impossibilities, and the witnesses who, without any other motive than the love of truth, attest them at the expense of their own popularity, shall be treated as impostors (which means, made personally infamous and consigned to the mercies of antiquated laws), embodies all the impulses of stolid ignorance and malignity which have in past ages warred against science and innovation by prisons and by death penalties.

Every great discoverer introduces something to human knowledge different from the usual understanding of Nature, and is, therefore, by the Carpenterian rule, a fit subject for persecution. The rigorous application of this principle would check progress by a war upon the greatest benefactors of mankind—those who lead them into essentially new ideas of Nature. The rule is therefore *thoroughly satanic* in its moral aspect, while in its intellectual character it is *thoroughly stolid*, being a declaration of war against the increase of

knowledge in certain directions forbidden by the bull of the materialistic pope.

Considered as an appeal to that great tribunal, the public, this little volume is an extraordinary piece of insolence—what would be called at any judicial tribunal a flagrant contempt of court, entitling the applicant to summary dismissal and punishment. Dr. Carpenter not only pronounces the public, to whom his book is an appeal, incompetent to decide, virtually telling every reader that he has no right to an opinion on what he has seen until Dr. Carpenter (or some one whom he recognizes as a colleague) has told him what to think; but he assumes to expel every witness from court who testifies differently from himself. No matter how pure the character, or how lofty the intelligence, if they disagree with him they are falsifiers; but, as to all who agree, their testimony is valuable, no matter how contemptible its source.

It is pitiable to see a gentleman of Dr. Carpenter's standing reproducing the obsolete trash which public intelligence had buried in oblivion. The toe-joint and knee-joint theory of rappings was speedily exploded in America, and has scarcely been heard of for twenty years. Rappings have occurred in thousands of families, in spite of their incredulity, and compelled them to recognize an invisible power which acts sometimes with force sufficient to break furniture, and to be heard at considerable distances. As Dr. Carpenter manifests a remarkable ignorance of the progress and present status of Spiritualism, it is probable he does not know that the joint-rapping certificate to which Mrs. Culver's name was attached was refuted immediately after its publication. The séances she describes never occurred at all, Catharine Fox being at that time seventy miles distant at Auburn. How unmanly in Dr. Carpenter to dig up decomposed slanders, when the lady concerned, now Mrs. Jencken, was in London, and he might at any time have satisfied himself in an hour of the reality of true spirit sounds and other phenomena!

Throughout his long career, Dr. Carpenter has kept himself willfully ignorant of mesmeric and spiritual facts, which are easier of access than almost any other scientific phenomena. He has reproduced the career of Horkey with remarkable fidelity. No sincere inquirer has ever failed, if he made proper efforts, to obtain evidence of an active intelligence which is not material. In my first interview with a medium, over twenty five years ago, loud sounds—not raps, but sounds like the creaking of a wooden mill—were freely produced at

request in a small uncovered table in our parlor, when no person was in contact with it or within three feet of it. On making careful examinations, the sounds appeared to be developed in the loose marble slab which constituted its top, and, by feeling the slab on both sides, I could locate the sound and vibration with great accuracy in its centre. When no one was touching the table, it was held down by the spirit power, when requested, with a force which I estimated at twenty pounds in lifting it.

But it is entirely useless to mention any such facts to bigots of the Carpenter class, or to sustain them by any amount of testimony; for to them all testimony is worthless concerning anything outside of the limit which Dr. Carpenter has marked off with a grand Cardinal Richelieu flourish, as the impassable limit where inquiry must halt and vituperation begin.

Great is the power of the speculative scientific dogmatism which enabled Dr. Carpenter to show in his "Physiology" that one hundred pounds of starch would support the life of a savage as long as four hundred pounds of venison or other game (Chapter VII. Of Food and the Digestive Process), although it would be as difficult to convince the unscientific savage that such an opinion is preferable to experience as to convince Crookes, Wallace, Flammarion, Hare, or even Victor Hugo, that Dr. Carpenter's *opinions* are preferable to their own careful observations. I mention this physiological absurdity as one of several in Dr. Carpenter's Physiology which show that he does not himself adhere very closely to "common sense," but follows the lead of wayward speculation like an industrious compiler, but not like an accurate scientist.

Worthless as this book seems as an argument, and amusing as it is to those at whom it is aimed, it has some power for mischief—the power of a demoralizing *example*—the power of position and reputation in giving a quasi-respectability to that which is philosophically silly and ethically corrupt. The most demoralizing influence which proceeds from a thoroughly depraved society is the doctrine that all men are knaves or fools, to which Dr. Carpenter has given his active coöperation—saving only a few self-styled "experts" from this satanic maxim. His unfair example is corrupting to scientific literature. The vast amount of mesmeric facts, which could scarcely be summarized and classified in the limits of his book, has been carefully ignored, and his readers would not suspect their existence, if dependent on him for information. Yet, as he is such a stickler for the scientific

qualifications of witnesses, why could he not even *allude* to the testimony of Prof. Agassiz, who ranks before the world *at least* as high as himself? Prof. Agassiz was thoroughly mesmerized by the Rev. C. H. Townshend, and his letter describing his sensations and condition during the process (February 22d, 1839) is published in Townshend's "Facts in Mesmerism." [See note, p. 183.]

As the limits assigned this essay do not admit a complete review of this little book, it may now be dismissed, but not to oblivion, for it is destined to survive all other writings of Dr. Carpenter, and to be remembered as long as Horkey's letter against Galileo. Posterity will be amused to think that Whately's "Historic Doubts" concerning the existence of Napoleon Bonaparte, written for amusement, were more than matched by Carpenter's doubts of the existence of any mesmeric or spiritual facts, written in all the earnestness of a dogmatic and infallible philosophizer.

In the struggle between stubborn vituperative materialism and comprehensive science, the battle ground is at the psycho-physiological junction of the two worlds. Man, belonging to both the spiritual and the material world, cannot be properly studied except as a psycho-physiological being, and those who refuse to do this simply ignore anthropology. The effort of ultra-bigoted materialists is to exclude all agencies not thoroughly material—all that is intermediate between the psychic and the physiological—to crush its students and teachers by personal or professional ostracism and accusations of lying knavery and hallucination. The *malignity* of the attacks is sufficient proof that they do not originate in the love of science or of truth, even if they were not often distinguished by mendacity, the mildest example of which is the late assertion of Dr. Forbes Winslow, of London, that "this form of delusion" (Spiritualism) "is very prevalent in America, and the asylums contain many of its victims; nearly ten thousand persons having gone insane on the subject are confined in the public asylums of the United States." This is quite *a fair example of the truthfulness* of the majority of the statements on that side of the question. The fact is, however, that the published reports of our fifty-eight insane asylums show but 412 from religious excitement, which is less than two per cent. of the whole number, and but 59 from Spiritualism, which is twenty-six hundredths of one per cent. of the whole number in these asylums (23,328).

Dr. Carpenter and the majority of physiologists prefer to cultivate physiology as a purely material science, and reduce man as nearly as possible to a chemical and dynamic apparatus. I have preferred to cultivate physiology in a more philosophic way, recognizing the eternal man who inhabits the body, as well as the transient physical form, and discovering a new class of facts which render our chemical and anatomical physiology far more philosophic and intelligible. What a blind groping in the dark rigidly materialistic physiology appears to one who has gained that full knowledge of our complex constitution which constitutes our *anthropology!* I do not mean by this that Mesmerism and Spiritualism combined with mechanical physiology constitute anthropology: far from it. Both Mesmerism and Spiritualism are rich but empirical collections of facts, in which there is a large amount of material, but very little that can be called philosophy or satisfactory science.

Anthropology is established by investigating the centre of man's existence—the seat of his conscious life—the brain, in which the spiritual comes into contact with the physical, and is subject to analogous laws. In this theatre of their joint action both may be studied, and we may find that philosophy for which the world has so long been looking in vain, which shall comprehend the entire scope of human existence.

As one of these numerous psycho-physiological discoveries which are receiving daily confirmation from pathology, from autopsies, and from Dr. Ferrier's interesting experiments, I would very briefly allude to *psychometry*, a few experiments in which, if rightly conducted, would dissipate the entire fabric of physiological materialism. The discovery of psychometry and the introduction of the word by myself, thirty-four years ago, have made it quite familiar to liberal minds throughout the United States, and to some extent abroad.

The initial facts which I discovered in 1841, that all who have a high development of sensibility are capable of feeling the influence of any substance held in the hands, even to the extent of perceiving its taste as well as its medicinal effects, led to far more marvelous developments. The supposition of materialism has always been, that when medicines affect the body from contact with the exterior, an appreciable quantity of the substance must have been absorbed into the circulation. Against this theory I guarded by placing the medicines in an envelope of paper, which prevented contact with the cuticle, and concealed the nature of the substance from the knowledge

of the subject of the experiment. In making such experiments I found that from twenty five to thirty per cent. of the persons tried could realize distinct medicinal effects, corresponding to the nature of the medicine. In one of my collegiate classes of medical students (in 1849, some of whom have since occupied honorable public positions), the effects were distinctly recognized by forty-three, whose statement was published at the time. These effects would begin in the hand, ascend the arm to the head, and rapidly diffuse over the whole body.

If the materialist supposes that the substance passed through the dry paper to the dry hand, through its unbroken cuticle, and up the arm, I would ask, How long would it take for twenty grains of tartar-emetic or of quinine to be exhaled through the paper? I am not aware that such substances when dry are ever materially diminished in weight by being kept in dry paper.

Omitting other associated facts and philosophy for want of space, I pass on to the consummation, that persons who realize *with facility* these medical impressions, can also realize *psychic* impressions of the most subtle character, in such a manner as to dissipate all doubt of the reality of this wonderful power. A manuscript from any source retains in itself a subtle psycho-physiological emanation characteristic of its writer; and an impressible person with a fair endowment of the psychometric faculty, to such an extent as we would find in perhaps one person in twenty, or, in some southern communities, one person in five, is capable of feeling the entire mental and physical influence of that person as perfectly as if in contact with himself, and describing the individual as he was at the time of writing—his entire mental and physical condition. When there is a high endowment of the psychometric faculty, the descriptions of characters made in this way are more subtly accurate than those from any other source, and the sympathetic impression of the physical condition is so vivid as to develop in the psychometer the pains and morbid conditions of the writer.

In the proper performance of the experiment, the psychometer is not allowed even to see the manuscript, which is used by placing it on the centre of his forehead; nor is he assisted by leading questions. It sometimes happens that, if the character described be one with which the psychometer is familiar, he will finally be able to recognize it, and tell the name of the writer by the identity of the character. For ex-

ample, while writing this article yesterday, a lady of considerable intellectual reputation and elevation of character came in, whom I knew to possess fine psychometric powers. Thinking that I might make a suitable experiment upon her for the illustration of my subject, I selected one of my autographs, and requested her to give me an example of her powers. She knew not what autographs were in my possession, and was not allowed a view of the manuscript, which was placed on her forehead without being seen, and without the slightest hint or suspicion of its nature. In a few moments (holding it to her forehead by her finger) she manifested great mental excitement, and described a character of unusual grandeur and moral elevation. She felt like a great leader to whom multitudes were looking up—a man of commanding stature, of immovable firmness and strength of character, and the loftiest philanthropy. She could hardly refrain from rising up and striding over the floor, from intense excitement. After giving a forcible description of the character, she said she was sure it must be Gen. Washington, as it corresponded to her knowledge of his character, with which she was quite familiar. I then took the paper from her forehead, to let her see this autograph, on which she had been pronouncing:

"*To all to whom this writing shall come.*

"I certifye, that William Morgan Esquire, commands a company of voluntoors in the service of the United States of America.

"Givon at Head Qrs. at Morristown this 25th day of Febry 1777. "G. WASHINGTON."

Ever since my announcement of this discovery, in 1843, I have found it the most perfect agency ever devised for the investigation of character, and it has become well known throughout the United States. There are as many as a score of practitioners of psychometry who will send a written description of the character connected with any manuscripts sent them, and a number of physicians who, with great success, use their psychometric power for the diagnosis of the condition of patients at a distance.

But experiments and investigations would be entirely useless if Dr. Carpenter could succeed in his aim to build an impassable wall for the exclusion of all *essentially novel* truths, by denying the competency of scientific testimony to introduce new facts foreign to his own cramped conceptions of Nature.

To exclude the multitudinous facts of mesmerism, includ-

ing the vast number of surgical operations and marvelous cures in which it has been employed by Dr. Esdaile, Dr. Elliotson, and hundreds of others of unquestionable character—to exclude the facts of Spiritualism witnessed by millions, and to combine all the incompatible powers of medical and clerical bigotry now, as the Aristotelians and Romish priests combined against Galileo—is a task in which his success will hardly equal that of Lactantius in denouncing the wicked innovations which asserted the existence of the antipodes.

[Dr. Buchanan states that the foregoing paper, as originally prepared, contained much additional matter, which was excluded to fit the limited space allowed in the Popular Science Monthly. As an illustration of the vast extent of the psycho-physiological sciences which were excluded from cognition by Dr. Carpenter, he referred to his own experimental investigations during thirty-five years, which developed the philosophic *rationale* of both Spiritualism and Mesmerism by showing their anatomical basis in the constitution of man. Dr. B. states in substance:

1. That by experiments on human impressibility a score of discoveries were made over thirty years ago, equally as interesting and valuable as Psychometry, which discoveries in their aggregate constitute a complete science of Anthropology.

2. That this science was urged upon the attention and criticism of the most eminent in science; and that all reports upon the subject by committees, college faculties, and others of scientific reputation, had confirmed its truth—none being adverse.

3. That the new Anthropology has been diffused by Dr. B. in popular lectures in his Journal of Man published at Cincinnati, in his "System of Anthropology," published in 1854, and almost immediately sold to the number of two thousand copies—and in his lectures as a medical professor for ten years in the leading medical college of Cincinnati, and will be taught in his lectures in the Eclectic Medical College of New York.

4. That the new sciences developed by psycho-physiological experiments, and now being embodied by Dr. B. in systematic works, embrace the following important subjects:

1. *Phrenology*—the mental functions of the brain. 2. *Cerebral Physiology*—the physiological influences of the brain on the functions of the body. 3. *Sarcognomy*—the sympathetic relations of the mind and body. 4. *Physiognomy and Pathog-*

nomy—the laws of expression. 5. *Insanity*—the science of abnormal action of the brain. 6. *Pneumatology*—the science of the soul and its intercourse with the body. 7. *Education*—the science of development of the soul and body.]

PART II.

PROF. YOUMANS: *Sir*—In publishing both my own and Mr. Wallace's criticisms on Dr. Carpenter's lectures, you have, I presume, conceded all that you would consider required by fairness and justice to those who cultivate the psycho-physiological sciences, which you treat as if they were sciences of nonentities, which, notwithstanding their cultivation by many able and learned men and numerous societies, you have heretofore been unwilling to notice in any way, except to show why they were ignored, by publishing Dr. Carpenter's lectures, to which you have given this quasi-endorsement without any suspicion of their unscientific, unfair, uncandid and thoroughly partisan character.

That a gentleman of your intelligence should have been so ignorant of the facts in the case and the status of this psychic controversy, is a proof of the extent to which the conspiracy of bigotry has checked the natural diffusion of knowledge among educated men.

If your excellent monthly were open for the presentation of the higher sciences which it ignores, your readers would be greatly enlightened and deeply interested, and if discussion should arise, it would be very easy to drive you logically from every position that you might assume in behalf of materialism, compelling you either to surrender its defence, or to repudiate the authority of reason and declare that a man is not morally bound to accept a truth when its demonstration is perfect.

Turning from yourself and your Monthly, which does not invite any further discussion, to a larger audience, I would say that there was a time when materialism might have been defended with some degree of plausibility by the followers of Hume, and they might have kept themselves in countenance by assuming a stern skepticism against human testimony coming from unscientific, superstitious or ignorant witnesses, or transmitted from the midst of the fanaticism of the dark ages, but that time is forever gone.

DIFFICULTIES OF SKEPTICISM.

The last thirty years have brought forth such a flood of the most unimpeachable, high toned, intelligent and scientific testimony, all coinciding and mutually corroborative, that he who would disregard it must keep himself ignorant of the most wonderful events of the age, and he who would disbelieve it must assume with Dr. Carpenter that he is not intellectually bound by evidence, that the foundation (human testimony) on which all history and science rest is not a sufficient foundation at all, and that the only true foundation for anything in science *consists of the prëexisting opinions of those who have not investigated the subject!*

It is not to be presumed that Prof. Youmans would accept or defend this dictum plainly stated, although he has tacitly acted upon it in reference to the psycho physiological sciences, which he neglects and rejects because without investigation they seem to him improbable. Yet if Prof. Y. would reflect a little on the tenor of Dr. Carpenter's lectures, he might see in them alone enough to satisfy him that the evidence of these sciences must be wonderfully strong, since it has driven Dr. Carpenter into so miserable a subterfuge to escape its force.

SUBTERFUGE OF DR. CARPENTER.

He assumes that no amount of evidence ought to have any influence on our minds, or even to receive respectful attention, if the facts asserted differ from our present belief as to the laws, limitations and powers of nature. He thus tacitly concedes that the evidence is entirely overwhelming, and does not attempt to show his readers what the extent and force of the evidence is. He has no ability to face the facts, but submits to be driven into this "last ditch"—the doctrine that attested facts illimitable in number and in the moral weight of their endorsements, sustained by stronger evidence than we require in the most solemn and important affairs of life, should be rejected *in toto* if they do not agree with our previous opinions of the laws of Nature. Not only should such attested facts be rejected, according to Dr. C., but we are justified in refusing to witness their demonstrations (as he has refused) —in occupying the time sufficient for a fair investigation by reading scurrilous attacks upon those who do investigate, and in reproducing such matter for the press.

If it is agreeable to Dr. Carpenter's self-respect to stumble into and occupy this ditch, which could not have been mere

humiliating if it had been dug for him by his opponents, no liberal thinker can object to his assuming such a position, and thereby doing his best to render materialism altogether pitiable in its logical weakness.

But Dr. C. is not content with this position, which if it were possible to defend it would be alone sufficient and satisfactory. He is doubtless conscious that his utter-disbelief-of-testimony doctrine can be accepted only by bigots, and after advancing the claim that the evidence of psychic forces must be totally rejected, he proceeds to assail and belittle the evidences in the very way that an opponent would have preferred to have him proceed, to render his cause disreputable among sound thinkers, and illustrate his incapacity as a reasoner. But if, as he contends, the testimony in question is entirely inadmissible, *why assail it at all?*

A DISHONORABLE STRATAGEM.

As a slanderer whose malice exceeds his sagacity takes delight in narrating little inconsequential matters which prove nothing, but may be colored to a suspicious aspect, so Dr. Carpenter, unable to meet the evidences of psychic phenomena, and unwilling even to state them for his readers' information, details a variety of experimental incidents, consisting of failures in clairvoyance, failures in mesmeric and failures in spiritual experiments, with a few real or alleged frauds, for no apparent purpose but to produce the impression on his readers that these blunders, failures and frauds are a fair sample of the immense number of facts which have been really developed under critical test conditions. But of what earthly interest and value are these little gossiping stories of experiments that resulted in nothing, and performances that were suspected to be tricks? In themselves, such stories, having no point, no moral, no instruction, are the veriest rubbish of the literary garret. They serve the only purpose of rubbish, to throw dust in the spectator's eyes. They are detailed as if valuable facts, solely for the purpose of impressing the reader that as this purports to be a historical work, and gives these statements as illustrations of a science, they are really *bona fide* illustrations—facts such as are relied upon by the votaries of the psychic sciences.

They are therefore not merely rubbish, but, as presented by Dr. Carpenter, they are an imposition upon his readers' faith —stratagems, to which a scientist of a high sense of honor could not stoop. Dr. C. knows very well that the incidents

which he has reported are not the kind of facts upon which either Mesmerists or Spiritualists base their opinions. They do not believe in clairvoyance because some persons peep under a bandage, but because clairvoyants see and describe persons, things and places at great distances beyond the limits of ordinary vision, objects which are behind their heads, objects concealed in boxes, objects hidden behind a pasteboard, or behind an intervening wall, in the depths of the earth, or in the bed of a river. An honest historian would have given such facts and their attestations. Instead of the stale story of Mesmer's *baquets* and mesmeric blunders, he would have given the well-attested cases in which patients have been treated and cured at a distance, of which I could furnish Dr. C. enough to have filled his book, better attested than the examples he has given.

CLAIRVOYANCE.

Wonderful indeed would it be if a gentleman of leisure and scholastic habits, with every opportunity for investigation and research, and a *sincere love of truth*, could not find for a historical statement a single example of authentic and successful clairvoyance. It would be a miracle in the impossible meaning given by Hume; but leave out the sincere love of truth, and it is the simplest thing imaginable for a reckless partisan to *affect* utter ignorance of evidence fatal to his own assumptions.

Although clairvoyance has been illustrated all along the ages, from the oracles of Greece to the second-sight of Scotland and a wide-spread medical practice in the United States, England, and France, where it is daily enlightening multitudes and dispelling the sufferings of the sick; and although, as connected with artificial somnambulism, it has been publicly and privately exhibited in almost every city among civilized nations, the knowledge of its beneficent power has, by conservative stolidity, been excluded from text-books of physiology and philosophy, from schools and colleges and from scientific societies; successive generations attain manhood without any definite knowledge of this grand intellectual power, and acquire their knowledge of it only from rumor or accidental association. A text-book for schools, in which the higher powers of the human mind shall be distinctly recognized and explained, is one of the most urgent wants of the times.

To those enlightened persons who have kept pace with the

progress of human knowledge, it would seem as unnecessary to show the reality of clairvoyance by reference to authentic examples, as to show the reality and power of the telescope by a narrative of telescopic observations at a distance. But as the professional hostility in the nineteenth century to this mental telescope is greater than the hostility in Galileo's day to the physical instrument, and shows itself in the same way by refusing to use it, it is desirable to give a few examples from authentic works, in which this faculty has been illustrated, chiefly with the view of calling attention to their value. Gregory's "Animal Magnetism," Townshend's "Facts in Mesmerism," Deleuze's "Instruction in Animal Magnetism," and Cahagnet's "Celestial Telegraph," are cheap popular works of inestimable value, which all persons who desire the growth of a high intelligence should read and circulate. [I beg leave to interject the suggestion here that those who wish to prepare the way for liberal works by introducing the first elements of common sense into benighted and superstitious minds, cannot do a better preliminary service than by circulating Combe's "Constitution of Man."]

It is a duty of the most imperative character incumbent on the friends of progress to diffuse such works—the very *pioneer literature* of human elevation and redemption, preparing the way for the coming influx of new science and philosophy. The publishers of the Banner of Light, of Boston, and the Religio Philosophical Journal, of Chicago, are benefactors of a high order to civilized society, in the energy with which they have diffused and popularized so much of the literature of progress.

To return to clairvoyance. It is really embarrassing to think what it is best to quote from the multitude of facts. When I first arrived in New York in 1868, I consulted a well-educated physician, Dr. G., in whom this power of clairvoyance was in daily exercise in the practice of his profession, to ascertain the condition of friends and patients under my care in Louisville. I requested him, in two cases, to look into their condition, telling him simply who and where they were. He sat down, abstracted his mind from surrounding objects, concentrated his attention upon the individuals, and, without any manuscript, lock of hair, or other convenience to establish the mental *rapport*, and without any suggestions or questions from me to lead him onward, proceeded to make a physiological and pathological inspection and description of the persons, as if he had been looking into and through their

bodies, describing the condition of the tissues and fluids with a wonderful minuteness of detail, and, so far as I could judge, with surprising correctness, accompanying his diagnosis with valuable medical suggestions. Dr. G did not announce himself as clairvoyant, but simply exercised his power in the practice of his profession.

In Prof. Gregory's admirable letters on "Animal Magnetism," the first case of sympathetic clairvoyance in the magnetic sleep is given as follows. The reader will see that it is a combination of psychometry and clairvoyance. This combination is natural and customary, for although the psychometric and clairvoyant faculties are distinct, they are located near together in the brain, and the exercise of one always brings on some activity of the other. A good psychometer always becomes more or less perceptive of things not involved in the psychometric impression of the letter. When he perceives the emotions and traits of the writer he often realizes his personal appearance and sometimes his social surroundings, his occupation and residence. In exploring the physical condition he often gets an impression of the causes that brought on the disorder.

Autographic psychometry is an easy road to many discoveries and explorations — especially in examining the autographs of the departed does it lead us on from the contemplation of their earth-life to the consciousness of their present calmer existence in a higher sphere which appears as real as the life that was lived in the body. Prof. Gregory's case is as follows:

"Before I had seen E. I sent to Dr. Haddock the writing of a lady, without any details, requesting merely to know what E. would say of it. I did not even say it was a lady's writing; and, indeed, as the hand is a strong, bold one, Dr. H. supposed it was that of a man. E. took it in her hand, she being in the sleep, and soon said, 'I see a lady. She is rather below middle height, dark complexioned, pale, and looks ill.' She then proceeded to describe the house, the drawing room, in which the lady was, her dress and the furniture, all with perfect accuracy as far as she went. She said the lady was sitting at a long table, close to the wall, something like a sideboard, writing a letter; that on this table were several beautiful glasses, such as she had never seen. (In fact, this lady writes at a long sofa-table at the wall, on which stood then several Bohemian glasses.) She further detailed with strict accuracy all the symptoms of the lady's

illness, mentioning several things known to the lady alone. She also described the treatment which had been followed, and said, among other things, that the lady had gone over the water to a place where she drank 'morning waters' for her health; that the waters had a strange taste, but had done her good. (The lady had been at a mineral water in Germany, and had derived benefit from it. The water was always taken in the morning.) I need not enter into all the details: it is enough to state that not only Dr. H. did not know the lady, nor even her name, but that he had had no means of knowing any one of the details specified, and indeed rather supposed E. was wrong when she spoke of a lady until he found that she was positive on that point. I received his answer with the above and many more details, almost by return of post, and, in short, I was perfectly satisfied that E. had seen or perceived somehow from the handwriting all that she said, as I knew she had done in other cases. Some months later I went with the same lady to visit E. She had never been told the lady's name, and was introduced to her and me as to two strangers. When she was put asleep Dr. H. desired her to take the lady's hand. As soon as she did so she said, 'Oh! you are the lady I went to see.' 'Which lady?' said Dr. H. 'Don't you remember the lady who sat at the table with the pretty glasses?' She then proceeded to say that the lady had been lately again at a place, over the water, where she took morning waters, and where the people spoke gibberish; that she was better now, but had been worse, and that a doctor had repeatedly put something down her throat which hurt her very much. (The throat had been cauterized with lunar caustic.) She specified exactly the present symptoms, and entered into various minute details concerning what she had formerly seen, many of which Dr. H. had forgotten, but which, on referring to his notes made nearly six months before, he found to be correct."

No one will question the veracity of Prof. Gregory's narrative given above, and as it is but one of ten thousand cases, what are we to think of the stolidity that ignores such facts?

One reason why these things have not become more familiar everywhere is the glamour of Mesmerism and mystery that surrounds them. It is true that the higher phenomena of clairvoyance come out best in the somnambulic state, but it is not true that the mesmeric process is really necessary to the exercise of faculties which belong to the human constitution, and are in some degree the inheritance of all men. I

have taught my pupils the exercise of clairvoyance in the normal state, and physicians are learning, like Dr. G., to exercise this faculty, which is *par excellence* the faculty for a physician, as freely as they do all other faculties. Within four hundred yards of the office (in Louisville) in which I am writing, are two very successful female physicians, Mrs. C—— and Msr.——E, who do not go into any mesmeric state, and do not even tell any one that they have peculiar faculties, who can any day repeat such performances in diagnosis as were described above by Prof. Gregory.

If we wished to elevate medical practice to a high rank as an accurate art, a veritable science, nothing would do it half so effectually as the absolute prohibition from medical practice of all who have not the natural vocation, who in other words are not able by their intuitive perception to know the true condition of a patient as soon as seen, and to judge correctly by psychometric impression of those at a distance.

Not only has clairvoyance been kept from popular diffusion by its supposed necessary connection with Mesmeric Somnambulism, but the excitement of the organs of the brain and revelation of all the great mysteries of life therein which I discovered and published in 1841, has been veiled in the same way from the public mind. The experiments of Prof. Gregory in Phreno Magnetism, recorded in this volume, as well as those of many others, instead of following my simpler methods were made only in the mesmeric state.

To return to clairvoyance. Case fifty in Dr. Gregory's Letters is as follows:

"Mr. Atkinson had magnetized a young lady, the daughter of a medical man who resided many miles from London, where the young lady was. She became clairvoyant, but her father, who came to see her, would not believe in her clairvoyance. Mr. A. then requested him when he got home to do anything he chose, not telling any one, at a certain hour, and in a certain room. At the time appointed, Mr. A. magnetized the young lady, and requested her to visit her father's dining-room. (It was at dinner time.) She did so, and saw her father and the rest. But all at once she began laughing, and said: 'What does my father mean? He has put a chair on the dinner-table, and the dog on top of the chair.' Mr. A. sent by the first post an account of what his patient had seen, which was received next morning, and in answer he was informed that she had seen correctly, for that her father, to the

amazement of his family, had put the chair on the table and the dog on the chair at the time agreed on."

"CASE 53.—Mons. Sabine, chief of the station of the Havre Railroad, went a few days ago to consult Alexis, who when in somnambulism said, 'You come about something lost in the service to which you belong?' 'It is true,' replied he. 'You are employed on the Havre Railroad.' 'It is likewise true,' (Mons. Sabine not having previously mentioned his business to any one,) 'it is a basket that is missing, containing some little animals.' 'They are—they are—leeches. You sent to inquire about the basket at Rouen and at Havre, and you have received no news of it. This is what has taken place. A traveler going to Havre by your carriages on the—the—the 11th of November, was greatly annoyed on arriving at his destination to find only one basket instead of two, which he had on setting off.' 'This is wonderful,' said M. Sabine; "*there were* two baskets of leeches.' 'The train, (continued Alexis,) on arriving at Rouen, left several travelers with their luggage, and one of the baskets was placed by mistake on one of the omnibuses going into town, and the conductor was surprised to find that no one claimed it. For fear of being scolded, he did not deposit the luggage in the warehouse, but hid it for some time in his stable; and while it was there, you wrote to Rouen and Havre about it, the reply being that it could not be found. A few days ago the conductor put it in the goods dépôt near the entrance, and beneath the first window on the right. You will find it if you set off to Rouen; only on account of the length of time that has elapsed, you will find about two hundred of the leeches dead.' On the next day, M. Sabine returned from Rouen, having found the basket at the place indicated by Alexis, with two hundred of the leeches dead."

"In the autumn of 1845 Alexis gave a series of mesmeric séances to the medical men of Havre, each of whom was permitted to bring one friend to witness the experiments. One of them took with him Mr. Featherstonhaugh, the consul at Havre, who had come over the day before from California, and was a decided skeptic as to mesmerism. In order to test Alexis, Mr. Featherstonhaugh put in his pocket, enclosed in a box, a portion of a Japanese idol which he had picked up out of the wreck of a vessel from Japan, which had been lost on the coast of California during his stay there. On being asked by Mr. F., 'What have I in my pocket?' Alexis answered, 'It looks like a beetle, but it is not one, but a part of

a Japanese idol with an inscription on it. You picked it up during a walk on the seashore in California, and thought at first it was some curious stone, but you afterwards perceived it was an idol which had been washed up from the wreck of a Japanese vessel that was lost on that coast a few days before."

These are brief illustrations of a power of which there are innumerable examples, many more marvelous than these, and of infinite variety. Dullards to-day close their eyes to such occurrences, but the exercise of the higher psychic powers is becoming every day more widely diffused, and their extension is synonymous with the progress of humanity. The intuitive faculties are feebly developed at present, for in some they seem to be only rudimental, but in the natural evolution of mankind they are destined a few centuries hence to enjoy intuition as a common heritage of all. In that happy period when the Divine plan of humanity shall be fully realized, truth will find no opaque obstruction in human bigotry, no fierce resistance to its progress, but its revelations will be known and accepted all over the civilized world on the day of their discovery.

The commonplace examples of clairvoyance just mentioned represent the wonders of INTUITIVE SCIENCE as imperfectly as a single brick would represent a temple: nevertheless they may be sufficient to satisfy reasonable persons of the immense power of developing knowledge which lies in these neglected and as yet but imperfectly developed faculties—the most God-like or spiritual of all the knowing faculties by which man in his limited sphere imitates the Divine omniscience.

WONDERFUL REVELATIONS OF PSYCHIC SCIENCE.

Let us fancy a hundred persons thus gifted with the intuitive power brought together and their capacities applied in wise combination and coöperation to the development of Physiology, Geology, Paleontology, Pathology, Therapeutics, Pneumatology, and the practical arts. The blaze of light would be blinding to the common mind, and it would truly be as a "light shining in darkness" to the majority of mankind. The distance between the outer world and the knowledge of the interior circle would justify the ancient separation of exoteric and esoteric knowledge, which is not entirely discarded by the modern students of Nature.

Detached observers are applying these powers to profitable

uses in medical practice, in well-digging and mining, and in exploring the arcana of the spirit-world. Prof. Denton has taken the lead in applying them to investigations in Geology, Paleontology, History and Astronomy by the method which I introduced in 1842, called Psychometry, and is fast verifying all the most extensive predictions of its power and future results which I published in the Journal of Man. Of what my own labors in Anthropology have developed, the public at large can have little conception until the works now in progress shall have been published.

The literary and scientific world is utterly unconscious of the great change which is to take place in the character of our science and philosophy, and which is already beginning.

When the patient labor and accuracy of scientific investigations shall be combined with the telescopic and microscopic powers of the interior intellect which have been under the ban of authority, the change from the old methods of intellectual progress will be as great as that wrought in physical progress by the railroad locomotive and ocean telegraph.

We see as a foreshadowing of this future, certain marvelous displays of intellectual power which the old philosophy and science can neither comprehend nor explain. Look at the splendid results attained by intuition alone in the case of the poor uneducated boy of Poughkeepsie, now the world-renowned Andrew Jackson Davis. Old-fashioned Science is dumb before such a phenomenon. Look at the latest issue of the press, the marvelous book of Mad. Blavatsky, "Isis Unveiled," such a book as no woman has ever before written or been competent to write. We see the wonderful development of profound thought, when Physical Science and learning were combined with the interior intuitive intellect in the great Swedish philosopher, Swedenborg, who, although not logical and practical in his modes of thought, and sadly befogged in a certain mysticism, was in many respects the most wonderful thinker and author of his century, giving a most powerful and original impulse to the thoughts of nations.

Decidedly the most original and practical master of philosophy and science in the junction of the eighteenth and nineteenth centuries was he who solved the riddle of the anatomy of the brain, and also discovered its leading functions. There was a glimmer of intuition and impression guiding him along his scientific pathway in the wilderness of new truths, which I believe was the secret of his success, but a practical materialism clipped the wings of his genius. Had Dr. Gall

combined in himself the intuitive genius of Swedenborg with his own logical, practical, safe and scientific methods, he would have been the grandest intellectual phenomenon of all ages, and would have forced his sublime discoveries upon a reluctant age by the brilliance of their truth and the irresistible force of their demonstrations, overwhelming Cuvier and the Institute, and conquering the prejudices of Napoleon.

Living authors are beginning to avail themselves of that subtle spiritual intelligence, God's highest intellectual gift to man, and advancing beyond the spirit of the age. Physical science, *crawling* in the reptilian age of intellectual development prone upon the earth, looks with dislike and jealousy upon the lofty flights of philosophy, with the spiritual wings which have heretofore been deemed the help of imaginative literature alone.

FOSSIL INTELLECT AND OBSOLETE LITERATURE.

Men thus nobly endowed will be the leading authors of the future, and ah! how few of the books in the million-volumed libraries now preserved and honored, will be anything more than the rubbish of antiquity in that future which is already dawning upon us. The mass of liberal literature which appeals to the rational intellect is every year growing in magnitude and importance, while there remains a vast multitude of the unenlightened who, for want of education or opportunity, or lack of reasoning capacity or mental sluggishness or bigotry, have no part in this progressive enlightenment.

We are developing in the midst of the old order a higher order of thought and civilization, with its truer and deeper literature, its purer religion and wiser impulses to social organization.

Into this progressive movement should be drawn all who love the truth and fear not to follow it on to a higher life. It is to such we appeal—not to those who stubbornly resist enlightenment—the fossilized minds that refuse to draw an inference from a novel fact when before them, and refuse to engage in either experiment or research.

IRRELEVANT GOSSIP FOR ARGUMENT.

In this class of minds, of which Dr. Carpenter has made himself the representative, their own personal experience alone makes an impression, and what they do not see they are ready to deny. Dr. Carpenter tells us tediously of what

he says he failed to see, as if such a failure could be important to any but himself; yet what does it all amount to? It is *not good testimony*, for Mr. Wallace has shown that he misrepresents habitually. But if it were all precisely as he states, and if he could fill ten volumes with such stuff, would it be anything but a mere gull-trap for the ignorant? Would any but an idiot or maniac think of discrediting the existence of gold in California by detailing at length the circumstantial stories of prospecting miners who hunted about and failed to find it? If Dr. Carpenter had really hunted for clairvoyance and spiritual facts without success, it would prove nothing but that he was unskilful or unlucky. But as we know that he declined the invitation to witness the facts given by the committee of the London Dialectical Society, and not only failed to witness the phenomena of Slade, but has kept out of reach of all the most satisfactory illustrations of psychic science for forty years past, it is obvious that he really abhors the thought of discovering any new agency of this character, and addresses the public simply to propagate his own stubborn prejudices and discourage investigation. His book is simply *the appeal of the bigot to the ignoramus*, and can make no impression except upon those who are unacquainted with the facts and unaware of his character as a writer.

Professors Carpenter and Tyndall manifest a very low estimate of public intelligence in retailing their stories of blundering experiments and silly conversations, instead of discussing psychic science, like other sciences, upon its established facts and their published evidence, which these gentlemen carefully avoid, to substitute their irrelevant gossip.

DO TIGERS EXIST IN INDIA?

If the existence of tigers in India were the subject of discussion, (and it would be as sensible and proper a discussion as the present, for the facts of tiger-hunting are not better established by evidence than the facts of Dr. Esdaile's mesmeric treatment of Hindoo patients, and a vast number of spiritual facts attested by thousands,) the naturalist would of course refer to the incidents of tiger-hunting, the destruction of human life by tigers, the appearance of tiger skins and tiger skulls, and the portraits of the living animals as seen in the zoölogical gardens.

A Carpenterian philosopher from Greenland who had never seen a tiger, and never made any effort to see one when in-

vited, would show that it was *contrary to his ideas of the laws of Nature* that a cat should attain such a mammoth development in hot climates, and therefore it could not be established by the mere testimony of ignorant and frightened observers who could easily magnify the size of the cat, and who were controlled by "dominant ideas" about tigers. He would then proceed with numerous narratives of the attempts of men and women to hunt the tiger, who went to his supposed lair, and could not find him, or who saw a tiger in the moonlight, which a skeptical foreigner proved to be a mere shadow in the bushes—of great rewards offered natives if they would bring in a tiger head, and their total failure even to see a tiger, although they professed to be very brave, and as anxious to see a tiger as Dr. C. is to welcome new discoveries. To complete his demonstration the learned Prof. Dullman would show how tiger skulls could be made of wood, and tiger skins prepared from those of other animals. As for spectators in the zoölogical gardens, he would say that no amount of such unscientific testimony could be of any value, for no man is credible in reporting what he sees if he is not a scientific expert, well prepared to observe by *knowing* that such things cannot be seen; and as for the testimony of distinguished naturalists, he would treat it just as Dr. Carpenter treats the testimony of scores of eminent scientists, by the evasion of silence. His case would thus be just as well established as Dr. Carpenter's. The intelligent public would smile at the whole as a stupid joke, but perhaps his pamphlet might be read in Greenland, and if Greenlanders had a Popular Science Monthly its editor might think the pamphlet worthy of reproduction, as a defence of his own policy of ignoring tigers as impossible things, and all literature that gives any description of them.

FEEBLE REASONING AND IGNOBLE EVASION.

If Dr. Carpenter thinks his "testable gossip" amounts to an argument, or that any number of blunders in finding or witnessing objects and facts that have been found and witnessed by millions can throw the slightest doubt on their existence in a rational mind, his reasoning capacity is the helpless slave of his prejudices, and instead of investigating and discovering truth can only walk in the treadmill of habit.

It is not strange that in such a mental condition he utterly fails to meet the question as it would have been met by an in-

telligent lawyer accustomed to discussion, and resorts to the usual stratagems of attorneys of a low grade—misrepresentation of the facts, misrepresentation of his opponents and evasion of the evidence.

He ignores not less than a hundred interesting volumes on spiritual science, full of convincing evidences, and nearly as many on animal magnetism, full of facts and instruction. Especially is it to be observed that he ignores the recent investigation and demonstration of the truths of Spiritualism by the London Dialectical Society, and its committee of thirty-four gentlemen of eminence, which it would seem ought to have silenced Dr. Carpenter effectually, since Messrs. W. B. Carpenter, T. H. Huxley, John Tyndall, and the inveterate metaphysical speculator G. H. Lewes, were all invited to attend and coöperate in the investigation, which, as is usual with stubborn and evasive skeptics, they declined. Such gentlemen, if they dare not face the facts, can show their manliness in railing and sneering at a safe distance.

Dr. C. would not participate in this investigation in 1869 and '70, nor since the investigation has been published does he dare to encounter its facts in any way. If he had not courage enough for this we might suppose that the marvelous narratives of the "Experiences in Spiritualism by Viscount Adare, with introductory remarks by the Earl of Dunraven," would have tempted his criticism. Perhaps, however, the list of fifty witnesses, mostly of the higher ranks of society, in Lord Adare's book, looked as impregnable as the learned Dialectic Committee of thirty-four.

Assault upon the facts attested by so many eminent people is a piece of moral audacity from which even Dr. Carpenter seems to shrink, although he assumes a position which logically means that they are all falsifiers.

Men who are loyal to truth do not shrink from the explicit statement of their position and its consequences. Dr. Carpenter not having this loyalty, shrinks from the distinct statement of his position and keeps himself in a logical muddle. He will neither admit the facts seen and attested by thousands of unimpeachable veracity, nor will he assail the credibility of the witnesses as men of veracity. He simply assumes the puerile position that an honorable witness's credibility concerning what he sees is good up to the point where his testimony contradicts Dr. Carpenter's theory of nature, but ceases just the instant that the facts go beyond the theory. "If the facts conflict with the theory, so much the worse for the facts."

Dr. Carpenter having thus fled from the proper arena of this discussion before the overwhelming array of evidence, we may take possession of the field and review our forces on that which is not a battle-ground, because no enemy dares to make an attack.

DEMONSTRATION BY THE DIALECTICAL SOCIETY.

In the proceedings by the Dialectical Committee, it appears that in addition to their own experiments they received the evidence of thirty-three persons and the written statements of thirty-one, illustrating and establishing spiritual science; but notwithstanding their urgent invitation to the most distinguished skeptics in England, they failed to obtain any evidence from them on the other side, or anything but their speculative opinions, including Dr. Carpenter's theory of "unconscious cerebration," which has nothing to do with the physical demonstrations of Spiritualism.

A brief review of this important investigation will show the impregnable strength of Spiritualism, and I hope it may induce many to procure the report itself and place it in the hands of their uninformed friends. (Messrs. Colby & Rich can furnish it by mail at $2,50.)

In offering this evidence, however, I cannot but feel as the venerable Wm. Howitt expressed himself (as follows) when called upon by the Committee: "Better late than never. Like the 'Seven Sleepers' and Rip Van Winkle, some few of our Englishmen of science and literature are at length waking up to find the world of intelligence abroad gone far ahead of them. Though late, it is still laudable. Perhaps when the Dialectical Society has determined the present point, it will set on foot a similar inquiry into the correctness of the theory of the Copernican system, of that of the circulation of the blood, of the principle of gravitation, and of the identity of lightning and electricity, for Spiritualism, having now received the assent of about twenty millions of people in all countries, after personal examination, stands fairly on the same basis of fact that they do."

The first fact to be noticed is that the combative skeptics not only totally fail to present any testimony, but actually present corroborative testimony confirming all the marvelous facts by their dazed perceptions. This is the case everywhere. We could find thousands of these dazed and dumfounded gentlemen who are too honest to deny what they have seen, and who confess that they are unable to form any opinion.

The London Times is hostile to Spiritualism, but its editorial writer confirms every fact of Home's séances. He says that "the table was made light and heavy at our visit; that it moved in every direction; that there were vibrations of the floor and of our chairs; that on Mr. Home holding the accordion under the table in his right hand, and by the end furthest from the keys, it played a distinct tune, Mr. Home's left hand being on the table, and his feet so raised as to be visible. All other hands were on the table. At the same time and under the same conditions a small hand bell was rung in different parts of the space beneath the table. . . . The *table appeared to float up about eight inches off the floor*, settling down again in a gentle, swaying manner. The thin wooden lath lying on the cloth was seen by the whole party to be in motion. It tilted up sideways and endways, and then seemed to float backward and forward. Holding our hands three inches, as near as we could guess, above the cloth, the lath rose three times; the last time it touched our hand, and directly afterward the table jumped and shook violently, and loud raps seemed to come from all parts of it and from the floor."

After this he placed his hand under the table, and the accordion came into his hand. Holding its base "in that position, we held it with its keys downward; it seemed to be pushed up toward our hands and played a few bars." A small hand-bell and a flower were also placed in the same hand, and he held them at the close of the séance.

The writer says also, "We tried every test we could think of," and that Mr. Home seemed to wish to conceal nothing, and gave every opportunity "for satisfying our skepticism." He frequently looked under the table, and while the accordion was playing in Mr. Home's hand he saw Mr. Home's hand "quite still, and saw the accordion moving up and down and playing music." He says, "We tried our best to detect it, but could find no trace of" imposture.

Here is a witness as skeptical as Dr. Carpenter; and thousands of such, who have no prepossessions but skepticism, establish all those facts which Dr. Carpenter so carefully avoids seeing, while he avoids reporting the testimony of even his own skeptical party.

In the operations of the Dialectical Committee of thirty-four, six sub committees were organized for experimental purposes. The results, established and confirmed by the corroborating reports of their experiments, were as follows, as given by the general committee:

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room, the vibrations accompanying which sounds are often distinctly perceptible to the touch, occur without being produced by muscular action or mechanical contrivance."

"2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by the persons present, and frequently without contact or connection with any person."

"3. That these sounds and movements often occur at the times and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

These simple truths have been familiar to advanced students of Nature in this country for nearly thirty years, but the testimony of such a body of very enlightened but skeptical gentlemen, after a critical investigation, ought to be decisive with those who have any respect for their intelligence and integrity.

Sub committee No. 1, which held forty meetings for experimental investigation and witnessed fifty examples of motion produced by spiritual forces without human contact, say that of their members "four fifths entered upon the investigation wholly skeptical as to the reality of the alleged phenomena, firmly believing them to be the result either of imposture or of delusion, or of involuntary muscular action." Their experiments were cautiously conducted, without the presence of any professional or paid mediums.

The evidence received is summarized by the general committee in the following propositions:

"1. Thirteen witnesses state that they have seen heavy bodies—in some instances men—rise slowly in the air and remain there for some time without visible or tangible support."

"2 Fourteen witnesses testify to having seen hands or figures, not appertaining to any human being but life-like in appearance and mobility, which they have sometimes touched or even grasped, and which they are therefore convinced were not the result of imposture or illusion."

"3. Five witnesses state that they have been touched by some invisible agency on various parts of the body, and often where requested, when the hands of all present were invisible."

"4. Thirteen witnesses declare that they have heard mu-

sical pieces played upon instruments not manipulated by any ascertainable agency."

"5. Five witnesses state that they have seen red-hot coals applied to the hands or heads of several persons without producing pain or scorching, and these witnesses state that they have had the same experiment made upon themselves with the like immunity."

"6. Eight witnesses state that they have received precise information through rappings, writings and in other ways, the accuracy of which was unknown at the time to themselves or to any persons present, and which, on subsequent inquiry, was found to be correct."

"7. One witness declares that he received a precise and detailed statement, which, nevertheless, proved to be entirely erroneous."

"8. Three witnesses state that they have been present when drawings, both in pencil and in colors, were produced in so short a time and under such conditions as to render human agency impossible."

"9. Six witnesses declare that they have received information of future events, and that in some cases the hour and minute of their occurrence have been accurately foretold days and even weeks before."

The entire volume, of about 350 pages, is a rich collection of spiritual knowledge, but it is only a small excerpt from the immense accumulation of experience throughout the civilized world, which is still accumulating with increasing rapidity, of which no one can form an idea who does not look at the published incidents given in the Banner of Light, the Religio-Philosophical Journal, The Spiritualist, the Medium and Daybreak of England, and twenty other periodicals devoted to this subject in various countries.

POPULAR IGNORANCE.

Notwithstanding this immense progress in the diffusion of knowledge, the ignorance to be overcome is so extensive and so very dense, that many who are well educated in other matters are as ignorant on this subject as the editor of the Popular Science Monthly, and as liable to be entrapped by the oracular dicta of skeptics as ignorant as themselves.

It is true the assaults upon a science by those who do not know enough of it to discuss it rationally, and who are entirely uncandid, are unworthy of notice. Why then should we

notice the lectures of Dr. Carpenter? Simply because it is a duty to arraign at the bar of conscience this criminal hostility to scientific progress, whenever it shows itself in a literary form, endorsed by any one of sufficient intelligence and reputation to make him worthy of notice and criticism. A failure to notice such an attack would lead the uninformed to suppose that it was difficult to answer, and had some logical force.

Dr. Carpenter's lectures, considering the respectability of their source, are really an intellectual phenomenon in their remarkable defiance of common sense and reason. They distinctly inculcate the doctrine that we should resist as fraudulent (and therefore infamous) all additions to human knowledge which transcend the present conceptions of the laws of Nature—not the conceptions of those who have been exploring Nature in her mysteries to ascertain what her laws permit, but the conceptions of Dr. Carpenter himself, which are about the same as those of the ignorant masses—although every intelligent thinker knows that our present conceptions of the laws of Nature (even among the most enlightened) are utterly inadequate to account for the facts with which we are surrounded.

NEW DISCOVERIES NECESSARY.

We must learn many essentially new things of the laws of Nature before we can understand why the sun shines as it does, and whence its limitless stock of force is derived. We must learn something essentially new before we can understand the origin of life on this planet. The medical profession must learn many things essentially new before it can have any conception of the relations of the soul and body, of the nature of life and its transmission, the philosophy of disease and contagion, the functions of the brain and the relations of medicines to the nervous system.

The physical scientist must learn much that is essentially new and beyond the present conceptions of the laws of Nature before he can comprehend the nature of mineral magnetism, animal magnetism, odylism, cohesion, crystallization and vegetable life, or even the simplest of all Nature's great forces, caloric and gravitation.

On all these subjects, before we can master them we must go immeasurably beyond all present conceptions of the laws of Nature, for we know no laws that explain these mysteries. But every step in the discovery of new laws is resisted by Dr. Carpenter's dictum as a fraud. A great step in the discovery

of new laws was made by Galvani, but the Italian Carpenters of his day had as much of ridicule and opposition against the Galvanic force as they have to-day against the equally demonstrated psychic force.

SULLEN RESISTANCE AGAINST SCIENCE.

If new discoveries are to be received they must be received upon adequate demonstration. When a fact has been demonstrated *in all the ways in which the demonstration is possible*, it must be received. To deny it still is only to present a pig-headed resistance to science.

Dr. Carpenter presents this resistance by simply ignoring and refusing to consider the amplest and completest and most critical demonstrations of spiritual and mesmeric facts that the mind of man can conceive. There is no demonstration which he could propose that has not already been given in both Spiritualism and Mesmerism many times, and before many unquestionable witnesses. Nothing more can be done to complete the demonstrations but to invite additional spectators.

How does Dr. C. meet these perfect demonstrations? Simply by ignoring them *in toto* as unworthy of notice, and maintaining that the whole scientific demonstration should be treated as a fraud, until he and his clique of self-styled experts shall have subjected the phenomena to such tests as *they* may devise, entirely unmindful of the fact that all the necessary tests of a perfect demonstration have already been applied over and over again by gentlemen immeasurably superior to himself as scientific investigators of physical as well as psychic phenomena. When such men as Elliotson, Gregory, Reichenbach, Ennemoser, Ashburner, Kerner, Hornung, Gorres, Count de Gasparin, Marquis de Mirville, Baron de Guldenstubbe, Cahagnet, Segouin, Deleuze, Cousoni, Roessinger, Hare, Crookes, Wallace, Flammarion, Varley, and a score of others who carry equal weight in their scientific testimony, have made all the critical investigations suggested by skeptical ingenuity, and devised a host of experiments of which a Carpenter would never have dreamed, he modestly asks his readers to regard such men as frauds until he, who has no reputation as an original investigator, shall make an attempt not to investigate but to disprove what has already been ascertained! And Dr. C. is perfectly serious in this *modest* demand!!

That investigation by Dr. C., however, never has occurred

and never will. If he has evaded it for forty years past, and emphatically declined it when publicly invited, it is entirely safe to say that he will never make any investigation in which the instinct of self-preservation tells him that his self-esteem would be humiliated by the discovery of his life-long error. It is equally safe to say that if he should by any accidental combination of circumstances be caught face to face with the facts, and compelled to witness them, he would neither retract his calumnies nor apologize for his injustice, nor take up the investigation so long avoided, but would retire in sullen silence from the field of his defeat.

The entire force of Dr. Carpenter's attack, if it has any force at all, lies in his *assumption* that the laws of Nature forbid the asserted psychic phenomena, and that all rational people know it. But this is merely *begging the question*, for he offers no proof, but expects us to accept his opinion of the laws of Nature and limitations of her power as decisive. But his opinion on this subject is more worthless than it would be on any other, as he is peculiarly ignorant of the laws of Nature concerned in the manifestation of psychic forces, and has never made a discovery in that direction, nor made himself familiar with much that is known to others.

GREATNESS OF THE SUBTLE FORCES.

How can the discovery of a new force in Nature *conflict* with anything previously known? The psychic force is no more contrary to Nature's laws, or incredible, than was the galvanic force when first discovered. All Nature depends on subtle forces which are imponderable, intangible or invisible, if not insensible. The mightiest agencies that we know are intangible, and cannot be grasped or seen.

What holds the earth and all the planets in their courses but the invisible and inconceivable gravitation? Whence comes all the life upon this globe, its winds and storms and constant changes? From a mighty agent subtle beyond conception, destitute of any appreciable form, size or weight, which we can neither hold nor see, although we feel its action upon the eye as it comes from the sun. What holds the needle to the meridian? Another mysterious agency which we cannot grasp, weigh or comprehend.

We perceive, then, that all which is material depends upon the immaterial—the quasi-spiritual. We perceive, too, (whether Dr. C. perceives we need not ask,) that the vegetation clothing the earth, and the myriads of animals that occupy it,

depend for their existence upon something which is not material, upon life which is as far beyond our perception as gravitation, that wherever this spiritual element comes into matter it remains, controls the phenomena and perpetuates itself; but that matter which has not received this spiritual element is entirely incapable of the powers and phenomena of living beings.

VITAL AND PSYCHIC FORCES.

Is it unreasonable to attempt to get hold of this vital force for experimental inquiry, as we have taken possession of the electric forces of the clouds and of the metals? Is it unreasonable to watch the living body as it exercises its powers, and see if this vital element may not be given off as caloric and electricity are given off from inanimate matter?

As a thermal sense is necessary to detect the emanations of caloric, and a visual sense to detect those of light, why may we not also have a psychic sense to feel and recognize the emanations of life?

This we certainly have; and in some the impressions on this sense are not only promptly felt, but are so overpowering as to overcome their resistance, as the caloric of hot climates overpowers the people at noon and drives them to their *siesta*. Thus the nerve-aura from human life, producing a great variety of impressions which sensitive persons recognize, produces its peculiar somnolence when accumulated upon one who cannot resist it.

This is not the only mode of showing its existence, for millions are capable of recognizing this nerve-aura as distinctly as they would caloric, although they have too much vital force to yield to its somnolent influence when accumulated. The nerve-aura of life is thus as demonstrable as caloric. The well-developed sensibility which we can find in a large portion of the community anywhere, can recognize the aura emitted from any portion of the human body, and describe its peculiarities—can even describe this aura when imparted to a letter, and recognize in it all the vital forces of soul and body belonging to the individual. For this process I have introduced the term PSYCHOMETRY, and the process is now known all over the world, though it may be unknown to the Carpenterian class who shun new discoveries.

When we have experimented in the recognition of the aura of life, and in its transmission from one to another, to modify the vital forces and health, and thus find that we have got hold

of a mighty power for the benefit of man, is it not a natural inference that if the mere emanation of this vital power from the living can achieve wonders in the restoration of the sick and modification of the character, something still more interesting would be discovered if we could follow up this mysterious vital element and see what becomes of it at the dissolution of the body in which it was lodged?

AFTER DEATH!

If the nerve-aural emanations of life are permanent, for I find them so in the oldest manuscripts, is it not probable that their vital source is still more durable, and that we may derive benefit from contact with it after the dissolution of the organic body?

The investigation has been made thousands of times, and the systematized observations constitute a science—a true psychology. Sensitive individuals have seen the vital element at its separation from the body and described its appearance—they have seen it after the separation at various intervals of time from one to perhaps a thousand years, and they have perceived in this disembodied life all the characteristics which it possessed while in the body, together with the ability to organize from imponderable elements a new body suitable to its wants and similar to the old material body.

All this seems reasonable, but whether it seemed reasonable or not, we have nothing to do but to accept what exists—what so many thousands if not millions can see and have seen during past centuries.

OCULAR DEMONSTRATION.

But is the perception of the disembodied spirit limited to those of the finer development of sense who feel and perceive spiritual things? Cannot the man who has laid aside his body by what we call death make himself visible again to his surviving friends by solar light, that all may see him and know that he still lives? and cannot his appearance be recorded by photography?

This is one of the grandest questions of the ages—most thrillingly interesting to our emotions, most profoundly fascinating to the philosopher, most captivating to the truly religious mind. In conceiving the possibility of such a return, the religious philanthropist sees at once a vast moral influence for the elevation of the race. They who love (and who does

not ?) are assured of the happiness of the departed loved ones, and of a coming reünion, and all who toil and are heavy laden with the burdens of life find their burdens lightened by the consciousness of a nobler destiny.

Is it possible? Is it true? Is it beyond all doubt that the dead reäppear on earth, that man is immortal, and that from higher spheres he can not only look down upon his friends and successors, but can even return to counsel, to behold and bless those whom he still loves?

Such a question should receive a solemn and deliberate answer; our testimony should be of the most indubitable character, and it should be received with all the candor and solemnity that belong to the consideration of life, death, eternity, and their solemn responsibilities.

It has not been designed in this essay to record or exhibit the evidences of those spiritual and mesmeric facts which Dr. Carpenter has assailed in denying the possibility of proving anything fundamentally new by human evidence. To do this would require a large volume, and it would be unnecessary, because this work has already been done, and well done.

CALLING ATTENTION TO SCIENCE.

All that is necessary is to call the public attention to the vast stores of recorded knowledge already in print, and to show the futility as well as the unfairness of Dr. Carpenter's effort to prevent investigation, research and reading in reference to the most fascinating and valuable developments of knowledge that have ever been made by scientists.

There are millions to-day entirely ignorant of the psychic sciences, although they consider themselves pretty well educated. They have been kept out of this knowledge by the combined efforts of the colleges, the academies, the press and the pulpit, in suppressing information on these subjects, and creating prejudice by false information. In most of the treatises on physiology, in which such information should be given, it has been systematically suppressed. In the writings on mental philosophy, the vast mass of facts developed in the psychic sciences is ignored as if it had no existence. Dogmatism and animalism in thought have full sway over the greater number of our literary institutions—that animalism in thought which rejects all ideas above the physical in which a psychic force appears.

STATE OF THE CONTROVERSY.

An impartial spectator, in looking at the psychic controversy, should have no difficulty in deciding on which side truth is most likely to be found. On the one hand he observes a great number of persons engaged in experimental investigations, in which they have been astonished and have been led into new views, who are eager to induce others to investigate also, experience showing that all who investigate thoroughly become convinced. On the other hand we see a still greater number who have not investigated, and do not desire to investigate, but who are either stolidly indifferent or active in discouraging investigation, and assailing the credibility of those who do investigate.

It is almost self-evident that the man who shuns investigation is already supporting a falsehood; for truth is of a harmonious nature, and he who has truth in him is in harmony with all other truth, and finds a pleasure in acquiring it; but he whose mind is occupied by falsehood is in a hostile relation with truth generally, and instinctively keeps away from investigations in which his falsehoods might be destroyed, as we see has been the case with the materialists of England.

The opponents of psychic science have their minds saturated or obsessed by the falsehood that matter alone exists, and matter alone has power; to maintain which assumption it is necessary for them to avoid investigation themselves, and to discredit the results of investigation by others; not by fair criticism, but by discrediting the veracity of the most honorable, and assailing human nature itself in a style which would be pleasant only to cynics and knaves. While honorable scientific testimony is thus assailed, fraud and trickery are glorified and exalted in their power as if they could work miracles and suspend the laws of nature.

UNBOUNDED FAITH IN TRICKERY.

To those loose thinkers and credulous reasoners who are ready to believe that anything, however miraculous, may be accomplished by legerdemain, and therefore suppose everything marvelous to be a trick, it is sufficient to say that the laws of Nature cannot be violated by what is called legerdemain; and the greatest adepts, understanding this, know that clairvoyance and the spiritual phenomena are above and beyond the powers of their art. The greatest of the conjurers,

Robert Houdin, admitted that he was overwhelmed by the inexplicable clairvoyance of Alexis, and his successor, Mr. Hamilton, was equally candid with reference to the spiritual performances of the Davenport Brothers, whose performances he publicly pronounced inexplicable. Louis Napoleon, who witnessed the efforts of a prestidigitateur to rival the Davenports, pronounced the affair mere rubbish, and manifested his appreciation of the Davenports by a present of $1500.

To show how rich the field of the psychic sciences from which bigotry would repel mankind by calumny and by forbidding investigation, it is but necessary to state their most striking phenomena.

ANIMAL MAGNETISM—THE CATHOLIC VIE

The facts of animal magnetism have been so long and familiarly known in Europe to all who chose to be informed, that the Catholic Church, though hostile to its practice, has admitted its power.

The petition of the Archbishop of Lausanne and Geneva, addressed to the Sacred Penitentiary at Rome, May, 1841, to ascertain whether the papal authorities permitted the practice of animal magnetism, contains a neat and correct summary of the phenomena:

"MOST EMINENT LORD: Since that which has hitherto been answered respecting animal magnetism seems by no means to suffice, and it is much to be wished that cases not unfrequently occurring may be solved more and more uniformly, the undersigned humbly lays before your eminence that which follows:

"A magnetized person, who is generally of the female sex, enters into that state of sleep called *magnetic somnambulism*, so deeply that not even the greatest noise at her ears, nor any violence of iron or fire, is capable of raising her from it. She is brought into this kind of ecstasy by the magnetizer alone, to whom she has given consent (for consent is necessary), either by various touches or gesticulations when he is present, or *by a simple command, and that, too, an internal one, when he is at a distance of even several leagues.*

Then, being interrogated, *aloud or mentally*, concerning her own disease, or those of absent persons entirely unknown to her, this person, who is evidently one unlearned, at once exhibits *great superiority in science to medical men;* announces most accurately anatomical matters; indicates the cause, seat, and nature of internal diseases in the human body, which to

the skillful are most difficult of understanding, and unravels their progress, variation, and complications, and this in the terms proper to them, and prescribes the most simple and efficacious remedies.

"If the person concerning whom the magnetized woman is consulted is present, the magnetizer establishes the relation between them by means of contact. If, however, he be absent, a lock of his hair supplies his place, and suffices; for when this lock of hair is brought into the proximity only of the hand of the magnetized person, he declares what it is (without casting his eyes on it), whose hair it is, where the person is actually sojourning to whom the hair belongs, what he is doing, and affords the above-mentioned information respecting his disease not otherwise than if, after the manner of medical men, he were inspecting the interior of his body.

"Lastly, the magnetized person does not see with the eye. The eyes being covered, though not knowing how to read, he will read off whatever is placed on his head or stomach, whether a book or manuscript, open or shut."

The petition of the Archbishop, from which the above extract is taken (signed "James Xavier Fontane, Chancellor of the Episcopal Chancery, Fribourg in Switzerland, Episcopal Palace, the 19th of May, 1841,") asks whether the above described use of magnetism as auxiliary to the practice of medicine, may be permitted in the Church. The Sacred Penitentiary at Rome, July 1st, 1841, answered: "*The use of magnetism as set forth in the case is not permissible.*"

How does the despotism of the ancient hierarchy at Rome compare, in this instance, with the despotism of the medical profession?

MEDICAL HOSTILITY.

The sacerdotal profession declares that human suffering shall not be mitigated by such means—it may impair the absolute despotism of the church over men's minds. But it does not add falsehood to tyranny by denying notorious public facts, nor stultify its "penitents and parishioners" by requiring them to disbelieve what they have witnessed. The medical profession has been more despotic and reäctionary in this matter than the Papal authority. It has not only prohibited the practice but prohibited even the belief or advocacy of animal magnetism, and rigorously excluded it from their colleges. No history of the phenomena of animal magnetism that is not fraudulent in statement or burlesque and

slanderous, is allowed to reach the medical student through his professional guides, nor can any one who practices this benevolence expect to retain the cordial friendship of his professional brethren. Owing to this systematic *miseducation*, no portion of the community is more profoundly ignorant of this benevolent agency than the very profession who should feel themselves bound by "Medical Ethics" (if any such thing exists) to use all its powers for the relief of those who confide in their skill. The treatment by harsh, dangerous, and inappropriate remedies of conditions to which those who understand the subject know that animal magnetism is alone appropriate, is one of the destructive quackeries in fashion, most ruinous and costly to its victims.*

THE LAWS OF NATURE.

The excuse of Dr. Carpenter for ignoring such science is that the facts are contrary to his ideas of the laws of Nature; but this is simply the excuse of *willful ignorance*, for no man knows the laws of Nature by consulting his own *habits* of thought or relying upon the impulses of his back brain. The occipital brain originates a large amount of "unconscious cerebration" which leads away from truth, of which Dr. C. is the best illustration.

I have had no difficulty in finding the laws of Nature under which all these phenomena are arranged. In the very year (1841) in which this decree was issued from Rome I ascertained, in the functions of the brain, by simple experiments, the source of this wonderful clairvoyance and this exalted somnambulic condition described by the Archbishop, and ascertained that they could be produced even without the mes-

* The mesmeric experience of Harriet Martineau has not been noticed by the medical profession except to attempt to ridicule and discredit her narrative. A candid inquirer, on reading her statement as follows, would think it strange that a benevolent physician could neglect such an agency: "Unwilling to take my opiate while in expectation of Dr. Hall's arrival, and too wretched to do without some resources, I rang for my maid and asked whether she had any objection to attempt what she saw him do the day before. With the greatest alacrity she complied. Within one minute the twilight and phosphoric lights disappeared, and in two or three more a delicious sensation of ease spread through me—a cool comfort before which all pain and distress give way, oozing out, as it were, at the soles of my feet. During that hour and almost the whole evening I could no more help exclaiming with pleasure than a person in torture crying out with pain. I became hungry, and ate with relish for the first time in five years."

meric process in susceptible patients, by exciting the proper convolutions of the brain in the normal state. In my first experiment I simply excited the organ of clairvoyance in a lady in her natural condition, and found that she could forthwith describe the position in which a skull was held behind her head as correctly as if she saw it.

To close the eyes, as in the first stages of mesmeric somnolence, by simply exciting the organ of somnolence which lies in the temples, has been one of my most familiar experiments. The spontaneous excitement of this region in fever and various cerebral disorders explains the natural occurrence of the mesmeric state with all its higher phenomena.

There would be no difficulty in ascertaining the laws of nature which render marvelous phenomena possible, if there were any desire to seek them; but with the class of men represented by Dr. Carpenter, a sullen stubbornness resists every step in such investigations, decries and misrepresents their results, and casts odium upon all who seek to discover the new laws and agencies which he *professes* a desire to know.

This hostility to philosophic progress in unfolding the mysteries of nature is natural to the lower grades of human nature, whose development is derived from long ages of barbarism. A thousand years of mediæval barbarism, superstition and despotism have established a type of human nature which it will require several centuries of peace, liberty and education to bring up to a condition compatible with *true* civilization.

OUR PURPOSE.

If the Caucasian race to-day had everywhere a simple, unbigoted love of truth, the facts of psychic science would be familiar to all, and would occupy a large space in our textbooks.

A glance at the leading facts and a reference to the works in which satisfactory information may be obtained will complete this essay, and I shall be satisfied if it shall rouse its readers to the duty of investigation, make them realize *the guilt of warring against science*, and give them a glimmering conception of the vast intellectual wealth of a field which so many have neglected. In doing this I find a serious difficulty. The materials are so abundant that it is difficult, without giving more time than I can command, to make the most judicious selections. After giving one striking narrative, other

equally interesting facts appear of an equally authentic character, which justice to the subject and to the mediums seems to demand should be given to the reader. But as it is not designed to make this essay more than a mere vindication of psychic science and illustration of its true character, I must resist the temptation to offer more than what is necessary to show the character of the phenomena. If important facts and interesting mediums are ignored, it must be remembered that the purpose of this essay is very limited.

DISEMBODIED MAN.

Man, when he has laid aside his body, is no longer impeded by the gravitation and the limitations of matter. The divine nature of his interior life becomes apparent in its boundless range of perceptions and sympathies. His chief difficulty is to come back into connection with that material world to which he is no longer bound through a living body.

The element by which his spirit was kept in relation with his body is needed to reëstablish the connection between spirit and matter. That element is furnished from the abundant supply in certain persons in whose presence the disembodied man moves ponderable objects as he formerly moved his own limbs by using an intermediate element.

Hence the raps by which spirits answer questions, the moving of tables, pianos, chairs, throwing of rocks, and bringing flowers, books, or other objects from a distance. These are familiar old stories, and the interest now chiefly concentrates on spiritual writing, spiritual voices, spiritual photography, the control of fire and spiritual materialization.

SPIRIT-WRITING.

There are many mediums with whom the spirits will write upon a slate or paper, giving their own names and various facts which are proofs of their identity. A few days since a lady physician was sitting with a medium, when Dr. R. T. Trall, the famous hydropathic physician, announced his presence by writing on a slate, giving his name, age and occupation as editor. None of those present knew of his recent death, or knew his full name and editorial position. The lady to whom Dr. Trall made this communication was engaged in medical practice, and he wrote that he was attracted to her by the similarity of her views in medical practice. She is accustomed to place the slate at night on a table not far from

her bed, and to find in the morning messages of friendship and advice from her spiritual friends.

It often happens that the messages written by an invisible power mention facts unknown to all, and sometimes positively disbelieved until investigation proves the spirits to be right. The first communication that I received in this manner, two pages written rapidly with a lead pencil, I know was not written by any visible hand: it came from an invisible intelligence, it referred to matters of which the medium (Mrs. Hollis) knew nothing, and used words of a language unknown to her. It was so characteristic that if it had been written by Mrs Hollis's hand I should have known that it proceeded from an intelligence not her own.

GREEK, GERMAN AND OTHER LANGUAGES.

The medium and all concerned may know only English, but if they can evoke a foreign spirit, they will have writing in a foreign language; French, German, Italian, Greek, Russian and Oriental languages have often been written with English mediums.

Mr. Henry Slade, who has been made so famous by his persecution in England, was visited by Mr. J. H. Gledstanes, who says in the London Spiritualist that he took a new double-slate with him, which was placed on top of the table, while Slade's hands were in view, and "on my double-slate there came, at Dr Slade's, writing in Greek, Arabic and English."

Similar instances occur with Slade wherever he goes. Hugo Liebing, writing from Berlin, Nov. 17th, 1877, says of Slade: "Every one gets slates full of writing, and not only in English, but in various languages on one slate; also many communications in German, written in old characters used about four hundred years ago, but in the language of to-day. This kind of writing, in stiff Gothic letters (like printed), is very difficult to the ordinary chirographer under the most favorable circumstances. . . . We have obtained at one sitting a slate covered with music, the first ever produced. The lines were as straight and regular as if drawn with a ruler." Capital demonstrations these, at Berlin, in the very centre of frozen materialism.

Two years ago Slade was in New York, struggling painfully with the unjust and ungenerous skepticism of that city of Mammon. A clergyman (Mr. H.) called upon him—not in the spirit of love commanded by Jesus, for mere mediums

are no portion of that universal humanity which such clergymen request us to love. To worry a medium, or to assail his reputation, or to condemn him in wholesale scoffing at his class, is just as easy to some fashionable clergymen as it is to Dr Carpenter, but is an equally heartless and unchristian proceeding—in both cases—no more Christian-like than the old persecution of unoffending Jews. Slade was in distress, his wife was dying, his nervous power was almost exhausted ; he failed to keep some appointments, and when he did meet Mr. H. his phenomena were not as good as usual. Without waiting to understand the subject of which he knew very little, Mr. H. hurried to express himself in the Herald upon a matter in which hundreds in New York who do not go before the public could have instructed him. He gave the public his crude notion or suspicion that Slade was an impostor. Would he have dared to assail any other citizen of New York upon so flimsy a pretext, or to assail any other science without investigation? Would not an apology from this gentleman be in order, since Mr. Slade has amply demonstrated his power?

It was immediately after this unwarrantable attack, while Slade was in a painful state of discouragement, that an honest scientist, who had never occupied a pulpit and did not feel competent to give an opinion without patient examination, determined to satisfy himself by a thorough investigation.

This gentleman, whom I shall call for his manly justice, Aristides, was not a Spiritualist, but had that thorough intellectual honesty which is the moral basis of Spiritualism.

He went to see Dr. Slade in October, 1875 taking with him his own double-slate, which he placed *upon the table* near himself, *in broad daylight*, having taken the additional and superfluous precaution of writing upon it to secure a mark for its identification, if by any accident or trick another slate should be substituted.

Sitting at the table with his own hand and Slade's hand on top of the slates, the writing soon began on the inside of the slates, and was distinctly heard, Slade meanwhile complaining bitterly of the unkind treatment he had received. When the signal of completion was heard, the slates were opened, and the interior was covered on both upper and lower sides with writing in English, French, Greek, and German.

One page was occupied by the writing in English from Slade's wife, which was as follows, arranged in lines as I here give them :

'DEAR FRIEND

Chide no man woman or child for destiny marked them at their birth and cast them helpless on this Earth—none can escape their destiny so *all* of your persecutors or defamers will go through *their* furnace fires of experience and will be better for it—let your *own* souls be free to unfold truth for yourselves, and be guided only by the light within

I am truly a friend to *all*

A. W. SLADE"

How profitable it would be to Mr. H. if he could act upon the kind and charitable sentiment written by that spirit-hand, and confess himself instructed by the angels, as he certainly would be if he properly sought them. That slate is still preserved by Aristides, who is a gentleman not inferior to Mr. H. in intelligence and social standing, and I can introduce him to Aristides whenever he wishes to investigate fairly.

On the other inside page of the slates (I do not know which was uppermost) were the three messages. The first, in French, was signed by a name which looks like *De Merut*, or something similar, and was as follows: "*Le invisible force a soumis l'univers. Chaque age a ses plaisirs chaque etat a ses charmes*"

Then came six lines of Greek poetry well and freely written as if by a practiced hand, which are pronounced all right by a Greek linguist, and which are the first six lines of Anacreon's ode to Cupid.

This was followed by one line of German in German handwriting at the bottom of the page. The spirits when interrogated about the Greek ode said they had only room to write six lines, and gave way to let a German friend write a line, but that they would give the whole ode if they had an opportunity.

Soon after Aristides gave them an opportunity with another double-slate, on which they completed the task. This double-slate, with the thirty lines of Anacreon's ode on it, is still preserved, like the other, by Aristides, and I have just examined them.

For the second writing the slate was held not on but under the table, and the wife of Aristides being present, had her hand on the slate. The idea of keeping the slate under the table annoyed her, and she heartily wished in her mind, without saying anything, that the slate could be on the top of the

table. In a moment the slate began to move under spirit influence, and struggled up to the top of the table, on which the writing was finished.

The spirits added to the Greek writing the English statement, "If you had not moved it would be better. Always remain still and we can do well."

To see these pairs of slates, with four messages in different languages on one, Anacreon's ode and the English remarks on the other, ought to satisfy any rational human being that we communicate with intelligent spirits in such experiments, and that we can obtain not the babble of fools, as supercilious talkers continually say, but the communications of the learned and wise, if we rightly seek them, and are ourselves upon the higher plane of intelligence and virtue, which we must occupy if we are to reach a high spiritual companionship. If Mr. H. would obtain elevated communications he must put himself upon a higher plane of thought than he occupied in his visits to Slade.

SUPERCILIOUS LITERATI.

Feeble or groveling inquirers may get trashy communications from silly spirits, who assume lofty names, but not more worthless than the supercilious comments of Carpenter, Huxley, Fiske, and many others, who turn up their noses and talk about Spiritualism and Spiritualists in a puerile kind of *persiflage*, as conceited coxcombs sometimes address women who are vastly their superiors, and who are too much amused to be offended at their part shallowness. Skeptical gentlemen who can think and write with vigor and clearness upon other subjects, enter upon a regular "Mardi gras" of nonsense and buffoonery when they allude to Spiritualism. We have had enough of this.

The question of the existence of any substantial intelligence among the accessible and responding spirits was one of the first to engage my attention. It was near twenty-five years ago that I satisfied myself by communication with spirits who responded by raps that there was something more than a mere echo of our own knowledge and our own opinions—something which came from a real independent mind or minds. I found that the responding spirits could tell what no one in the circle knew or even believed, and that when a patient had exhausted in vain the resources and skill of living physicians, women unacquainted with medicine could sit at the table for communication with their spirit friends and get from them

advice and prescriptions which promptly healed where doctors failed—but never in my own observation any advice which was not wise and beneficial in the treatment of the sick.

Such facts, multiplied by ten thousand, and going on by hundreds every day, are a sufficient answer to those supercilious literati who sneer at the feebleness of spiritual messages, but who would stand appalled with a realizing sense of their own intellectual feebleness and ignorance if they stood in the presence of suffering and impending death, in their own circle of friends, with no power to save, no ability to advise, and no word of hope from their learned medical advisers, and then under the shadow of impending death saw the healing power of a spirit operating through the hand of the medium, bringing the half dead back to life and speaking through the voice or the pen of a medium to guide the treatment with a wisdom attested by the speedy cure.

Such facts occur by the ten thousand, and Spiritualists are greatly to blame that they have not put more of them on record.

He who could witness one-thousandth part of the cases of spiritual wisdom, skill and benevolence displayed in the restoration of the sick, and then talk of the folly or immorality of Spiritualism as a demoniac emanation from the Devil, must combine in himself the moral character of the viper and the intellectual abilities of the goose, by means of which he utters such blasphemy against a spirit-world that is ever pouring forth its love to man in acts of benevolence, in words of wisdom, and in beautiful poetic expressions of the tenderest sympathy and love.

MUSIC, ELOQUENCE AND POETRY.

The fact of improvisation alone should overwhelm with shame these thoughtless and snarling critics, and teach them to hold their tongues and reverentially take off their hats in the presence of the angel-world. But they do not enter its presence when it speaks. They do not enter the charmed circles in which Mozart and Beethoven, and other famed masters, take control of a sensitive, comparatively little skilled in music, and bring forth from the piano with marvelous power not only their own recorded compositions but wonderful improvisations of music never heard on earth, and seldom or never equalled by mortal power unassisted by the higher world.

The sweetest songs that I have ever heard have been the songs of the inspired medium—the most ravishing music has been the music of an unskilled girl wandering in the wilds of harmony, brought down at the moment from higher spheres in combinations unknown on earth, and singing in a language of which she knew not a word, the source of her song being revealed only when the spirit spoke, with a seraphic smile and in a voice entirely foreign to the organs through which her voice was heard.

These things are entirely unknown to the supercilious gentlemen who parade their ignorance in silly sneers, and much of this is necessarily unknown to the public, unknown even to those in the circle around such mediums, who have no desire either to encounter vulgar comments themselves or to bring their angelic visitors into a sphere of vulgar thought.

The exquisite refinement and intelligence of the spirit-world is shown when it obtains command of a suitable medium, and is able to pour forth its own characteristic thought. The most gifted orators do not excel in splendor of diction and beauty of conception the utterances of women who, in the ordinary course of life, are not distinguished by any literary power, but who, on the rostrum, seem to become, under spirit influence, utterly inexhaustible in their command of beautiful thoughts, beautiful language, grand conceptions and elevated sentiments. Their prayers are beautiful beyond all liturgies and all extemporaneous outpouring of the uninspired mind. And how easily from the heights of philosophic thought and ethical teaching do they pass on into the melodious utterances of truest poetry.

What an intellectual marvel is this! If Mr. Clay or Mr. Webster or Mr. Choate had wound up one of their able speeches with an extemporaneous flow of poetry on the same theme strictly pertinent to the occasion, and obviously unpremeditated—flowing from their mouths as freely as the song of birds, without a moment's pause for thought—how would the listeners have been amazed and the nation astonished! What a theme for discussion it would be, and what a lion the poet-orator would have become in all intellectual circles!

Even if Bryant or Longfellow or Whittier or Tennyson should do this, and throw off without premeditation elaborate poems of well rounded periods, perfect in rhythm and rhyme and complicated thought, how astonishing would it seem, for such things are not expected—they are not in the ordinary course of Nature.

But when the spirit world speaks, no one seems to be astonished at these divine harmonies of thought and language. It has become a familiar fact that the angels can find their earthly instruments, and that men or women never known as poets or literati, sometimes incapable of respectable writing, are made to pour forth poems as perfect in conception and plan, with as melodious versification and as exquisite a style, as if they had been wrought out by the midnight lamp and perfected by writing and re-writing.

As the sunshine brings up flowers from any soil, so does the light of the spirit world bring up those exquisite flowers of speech in most unexpected places. A few evenings since I was in company with a lady in feeble health, to whom the spirits were frequent visitors in the privacy of her own home, when unexpectedly a spirit came, and taking possession of her, announced herself as "AMELIA," the poetess of Louisville, who was in the height of her fame some thirty years ago. Amelia began at once the utterance of a poem addressed to myself, based upon the conversations of the evening and her knowledge of my life and aims, which was marked by the grace of her published poems and probably by a greater profundity of thought, which I regret very much was lost by not being recorded at the time.

It is the *ignoramus* in Spiritualism, however learned he may be in other things, who speaks contemptuously of the outflow of thought from the spirit-world, which is every day becoming more and more complete, characteristic, and satisfactory as a true and genuine expression of the intelligence of the departed. No one can read the discourses pronounced since his departure by Robert Dale Owen, at Brooklyn and at Chicago, without perceiving in them the same wise conceptions, the same smooth and pleasing style, the same gentle philanthropy, and the same well-balanced common sense expressed in lucid sentences, which characterized all Mr. Owen's productions.

SUPERNAL ARTISTS.

Can the supercilious scientists who sneer at spirit-intelligence cover their eyes with an impenetrable bandage, go into a dark apartment, and return in a few hours with a freshly painted picture produced in the dark, and without the use of eyes?

Can they, with all their wisdom and skill, with the free use of eyes and daylight, and with a whole Academy of painters

of the highest rank combining their skill together, do what the spirit painters do in Glasgow, Scotland, where, under the mediumship of Mr. Duguid, cards may be laid upon the table in the midst of the company, marked by tearing off a piece for their identification, and then—the gas being extinguished, and no painter being present, the medium himself being tied —the spirits produce a fresh oil-painting of a beautiful or striking landscape on one of the cards, in a space of from half a minute to five minutes between the extinguishment and re-lighting of the gas. On one occasion, in from five to six minutes, a card, three and a half by two and a half inches, was covered with six distinct pictures. In his early development Mr Duguid painted in four hours a picture of a waterfall. The spirit who painted it with the hand of the medium put on his monogram, J. R.. and it proved to be a copy of the painting of a waterfall by Jacob Ruisdal, a German painter of more than two hundred and fifty years ago, who thus reproduced by the hand of a medium his own *chef d'œuvre.*

What would these skeptical gentlemen do if required to compete in art with a man who owes all his power to mediumship—W. Anderson, of Chicago?

As a *single specimen* of his wonderful powers I would mention that the Hon. A L Williams, of Orooso, Mich., paid Mr. Anderson three thousand dollars for a portrait of his deceased daughter. Mr. Williams says, "I paid him three thousand dollars with the understanding that I was not to pay him anything unless I was fully satisfied with the picture when finished. Let it suffice that I have the picture hung in my parlor, and five times that sum would not induce me to part with it without knowing I could have it replaced My daughter had been dead five years, and was twenty years of age. Mr. A. knew no more of her than you do, and had no likeness or description of her except her age and time of death. It is not only a beautiful picture, but a *perfect likeness and full size.*"

In mercy to yourselves, gentlemen skeptics, do not parade your ignorance again before the world, by talking of the imbecility of the spirit-world and its mediums. Unless you can raise yourselves to intellectual equality, you gain little by sneering at *superiority.* When you can rival its improvisations of music, poetry, eloquence and painting, when you can appreciate its lofty ethics, or *comprehend* the glimmering of the Divine philosophy and science which are *just beginning* to dawn upon the world and dazzle the owls of the university, you may speak with some degree of intelligence and with the

modesty of the neophyte, but until then your wisest course will be reverential silence.

HUXLEY AND EMERSON.

Was there ever a more absurd partisan clamor than these stereotyped sneers at the imbecility of the spirit-world by men who think their reputation so immense that they can talk nonsense with impunity. In this Democratic republic we have no demigods whose vices are to be consecrated by reverence, and if Huxley or Emerson ventures to exhibit a little mental imbecility before the public, the irreverent spectator will even be tempted to inquire whether the weak spot, the flaw in the sword-blade, does not run clear across and make it an utterly unreliable weapon. Is there any soundness of judgment on philosophic subjects in a scientist who makes such an unfortunate exposure of supercilious shallowness as in the following passage:

"The only good that I can see in a demonstration of the truth of 'Spiritualism,' is to furnish an additional argument against suicide. Better live a crossing sweeper than die and be made to talk twaddle by a 'medium' hired at a guinea a *séance*. I am, sir, &c., T. H. HUXLEY."

Why should Prof. Huxley so openly and brazenly boast of his ignorance of clairvoyance, of spirit healing, of spirit poetry and eloquence and art, music, painting, photography and telegraphing, philosophy, ethics and religion?

Weak people, it is true, do talk with the rabble and humbug of the spirit-world and repeat their verbiage mixed with their own incongruities, but is this so singular as to concentrate all his attention upon it? Are not medicine and theology, with all their learning and science, overloaded with a greater and more malarious mass of intolerable rubbish than is Spiritualism? I need not fatigue the reader by detailing the illustrations, for they are known to all the world.

There are men, however, as foolish as Prof. Huxley, who will say on account of such rubbish that religion is contemptible, the science of medicine mere fallacy, and the profession a nuisance; but they are comparatively harmless eccentrics.

Medicine is continually improving, and dropping its rubbish into the abyss of forgotten folly—so is religion, and so is Spiritualism, but the cemetery for the burial of spiritual follies is a neat little garden spot compared to the vast Golgothas and Potter's Fields of medicine and theology.

We do not judge the architectural beauty of a city by the

amount of sewerage that comes from it; nor do we judge of any intellectual system by its effete trash. When Prof. Huxley does this he falls from his high estate in physical science. Joseph Smith, the founder of Mormonism, got drunk before his followers at Nauvoo. He represented it as merely an act of condescension, to show that he was not divine, but like other men, and therefore not an object of worship. Prof. Huxley, too, has condescended enough to show his fallibility and weakness in philosophy, and thus explain the idiosyncrasy which leads him to discard the study of the human soul to resurrect the buried follies of Des Cartes, maintaining that animals are not conscious, sensitive beings like ourselves, but merely unconscious automatic machines, by reasoning which would apply just as well to man. There is a boundary line between the beliefs of sanity and those of insanity, and if this opinion of Prof Huxley were brought up in a New York court by hungry heirs contesting the validity of his will, it would be found so near the boundary line as to make a formidable element in the litigation. Nor would Mr Emerson be any safer in such a case. His writings would furnish more abundant material.

POSITIVE SCIENCE VERSUS PEDANTRY.

It is highly honorable to Spiritualism that it is contemptuously treated by men so brilliantly unsound in thought while upheld by patient investigators so eminently sound and safe in judgment as Wallace and Crookes, and by *innumerable thousands* all over the world of those who are distinguished by unerring soundness of judgment—men who know what positive science and experimental truth are, and who do not think with Prof. Huxley that the buried rubbish of Cartesian *speculation*, or any other *speculation*, is preferable to the *positive science* of the soul, which has as tangible and unquestionable facts as chemistry or pneumatics.

Such men—men of sound judgment—do not join the fashionable rabble who in the infancy of electric science laughed at Galvani as "the frog's dancing master," and now in the infancy of psychic science expend their sarcasm on rappers and mediums. The controlling forces of the universe were manifested to Galvani in the movement of a frog's hind leg—how vulgar!—and now they are manifested just as vulgarly by the movement of a table. The God of the universe has different conceptions of dignity and vulgarity from the literary snob; he teaches science equally by the dew drop and the

ocean, the frog and the elephant, the feeble rap and the terrific thunderbolt. They who cannot learn from Divine Wisdom until it is arrayed in majesty and terror, belong to the rabble who learn only as they are overwhelmed and driven by compulsion.

The wild boar of the forest can realize the thunderbolt, but the delicate invisible forces of Nature are sought and known only by the philosophic scientist, who isolates himself alike from the ignorant rabble of the streets and the learned rabble of the colleges, to seek not only that which is hidden *among* the ultimate atoms of matter, but hidden *in* the atoms themselves as their interior basic forces—forces existing before matter is phenomenally organized, and existing still within, without, and parallel with the material world, but as far beyond the ken of the dogmatic materialist as the ruby clouds of sunset are beyond the knowledge of the blind man.

What are the blind man's comments to the artist who paints the sunset, and what are the opinions of Prof. Huxley to those who are at home in the splendors of the psychic science which reveals a world of supernal beauty? To the blind man, the picture is but oily paint that smears his fingers and proves the artist a dirty creature; to Prof. Huxley psychic science seems only a creaking table manipulated by a trickster. To those who have eyes and understanding, the rapping table is a revelation of a new power, and the locked slate with writing progressing on its interior is a revelation of the mysterious presence and wise intelligence of the spirit world, just as important when known only to a few inquirers as it will be when it has penetrated the colleges and overawed even the Oxford bigots, as it is sure to do in the time prearranged by Divine Power for pedantry and ignorance to give way to science.

It is pedantic insolence in those who deal in the attenuated speculations of metaphysics which bear no scientific relation to fact, to deny the character of science to spiritual phenomena duly examined. If it is science to examine the tracks impressed upon denuded rocks, and infer the character of the birds or quadrupeds that made them in the ages that are lost in the night of eternity, it is certainly a more safe and practical science to examine the marks left on the interior of a pair of slates by beings who are not lost in limitless night, but are like the birds that hover in the sky and sing at our doors, ready to be recalled and to repeat their communications for our instruction.

If these slate-writing experimen's have not the rigid conditions of scientific experiment, then there is nothing in geology, nothing in the chemical laboratory, that can be called science, for no experiment can be devised in any science more perfect in the conditions that exclude error and deception, than the exposure of fastened slates, in daylight, under strict observation, to ascertain what an immaterial power can do on their interior.

SLATE-WRITING WITH WATKINS.

Perhaps the most efficient medium for spiritual writing recently developed is Mr. Charles E. Watkins, of whose capacities any number of illustrations might be given. A friend of mine, who recently saw him in Boston, received satisfactory written answers to her questions addressed to a spirit-friend on a slate held in her own hand, with which Mr. Watkins had nothing to do.

As to his writing we could find no more competent and honorable testimony than that of Mr. Epes Sargent, the well-known author, whose personal character is as highly esteemed as his literary ability. Mr. Sargent says:

"Tuesday, Sept. 18th, 1877, I bought a new slate enclosed in covers, at the store of Messrs. Nichols & Hall, of Bromfield street, Boston, and proceeded to No. 46 Beach street, where Mr. Charles E. Watkins, of Cleveland, O., was making a brief professional stay. He took me up stairs into his modest sleeping-room, fronting on Beach street. I have every reason to believe that he did not know who I was. I had never seen him before. In a moment, however, my name came to him in some inexplicable way (not from seeing it written in my hat, oh! skeptic); his manner, a little ungracious at first, wholly changed, and we sat down alone in the room, the noon day light streaming in at the windows. He began by disclosing to me the names written by me, without any possible knowledge of his (there was no watching of the end of my pencil, according to Dr. Carpenter's theory), on six slips of paper, which I had rolled tightly into pellets, and which were not even touched by the medium. They were so mixed that I could not myself tell the name of any one of them. Here was a satisfactory proof of supersensual vision; but as I had received the same proofs through Foster and Colchester many years ago, I will not stop to describe them further, truly wonderful as they were.

"Mr. Watkins then permitted me to take my own fresh

slate, which had remained on the table near my left elbow all this while. He put a crumb of slate pencil between one of the surfaces of the slate and the inside surface of one of the covers. He told me to hold it out at arm's length. This I did, first satisfying myself that there was no writing on the slate, and that he had not even touched it.

"Now bear in mind that we two were alone in the room; that there had been no possibility of the medium's making the slightest mark on the new, unused slate; that I sat with my back to the light, which streamed in at two uncurtained windows, the outer blinds of which were thrown back; that Mr. Watkins sat before me, some two feet off; that I was in a perfectly composed, equable state of mind, with all my faculties on the alert; that I was as sure the slate was the same one I had just brought in as I was that the head on my shoulders was the same one I had brought in; that I was no more the imbecile victim of 'expectancy and prepossession' (according to Dr Carpenter's theory) than I am at this moment; and consider also that the medium, when I should extend my arm under the conditions here described, would be some three feet distant from the slate, on which I absolutely knew there was as yet no writing.

"Under these simple conditions, the fairest, simplest and most convincing that could well be imagined, I held out the slate. First came the name 'Anna Cora Mowatt.' This name I had written on one of the pellets. A second time I held out the slate and there came the words, 'My dear brother, your own Lizzie.' This name I had not written nor spoken. A third time I held out the slate (still untouched by the medium), and there came the words, 'My dear son, God bless you, your father who loves you dearly, Epes Sargent.' This name also had been both unwritten and unspoken by me. It was my father's name.

"Being now convinced that the theory of some invisible chemical writing on the slate, to be made suddenly visible after the sitter had held it, was utterly dispelled, I took two slates belonging to the medium, asked for a wet towel, wiped them thoroughly, saw the medium lay a crumb of slate-pencil on one of the slates, and then, placing the other slate on top of it, I held the two, thus joined, out at arm's length in my left hand. In a moment I heard a light sound of writing. In a few seconds the medium said, 'Finished,' and taking one slate from the other, I saw one side filled with a message containing fifty four words and signed by the name of my deceased brother."

Mr. Alfred R. Wallace has recently published in the London Spectator an experience with Dr. Monck, from which the following is quoted:

"The sitting was at a private house in Richmond. Two ladies and three gentlemen were present, besides myself and the medium, Dr. Monck. A shaded candle was in the room, giving light sufficient to see everything on the table round which we sat. Four small and common slates were on the table. Of these I chose two, and after carefully cleaning and putting a small fragment of pencil between them, I tied them together with a strong cord, passed around them both lengthways and crosswise, so as effectually to prevent the slates from moving on each other I then laid them flat on the table, without losing sight of them for an instant. Dr. Monck placed the fingers of both hands on them, while I and a lady sitting opposite me placed our hands on the corners of the slates. From this position our hands were never moved, till I untied them to ascertain the result. After waiting a minute or two, Dr. Monck asked me to name any short word I wished to be written on the slate. I named the word, 'God.' He then asked me to say how I wished it written. I replied, 'Lengthways on the slate;' then if I wished it written with a large or small 'g,' and I chose a capital 'G.' In a very short time writing was heard on the slate. The medium's hands were convulsively withdrawn, and I then myself untied the cord (which was a strong silk watch-guard, lent by one of the visitors), and on opening the slates found on the lower one the word I had asked for, written in the manner I had requested, the writing being somewhat faint and labored and perfectly legible. The slate with the writing on it is now in my possession."

To the foregoing I would add the brief statement of Mr. John Wetherbee, of Boston, a well-known and much-esteemed writer:

"I was very glad to have an experience with Charles E. Watkins, who is staying for a short time at No. 46 Beach street, Boston. His spirit-writing in Greek with the Greek professor at Lake Pleasant Camp-Meeting, and the later one in the Swedish language with a Swede, who told me it was satisfactory, proves him to be a medium, and the phenomenon a spiritual one, if the details were explained.

"I followed an impression I had and bought two new slates at a store, and had holes bored in the frames and tied the two slates together and sealed the knots. The slates were clean,

and the medium never touched or saw the inside of them. I had charge of them, and they were never out of my sight. The room was as light as a clear afternoon sun shining into it could make it. The tied slates lay on the table before me and before him—not under the table, but on the table. It took some little time, for the new slates were not in so good magnetic condition as the slates in his common use are, but I felt as though I would like to have the writing on the new slates, so I was patient, and was well paid for my patience, for after a while I heard the atom of pencil that I had put in the slates before tying them together, beginning to write, after which I cut the strings and found one of the slates filled with a communication signed by the name of a well beloved friend and relative who died some seven years ago."

What better evidences do any of the sciences, astronomy, chemistry, geology or natural history, for example, present than this—that the experiments of the science are continually visible, accessible or in progress, and that the results of these experiments have been detailed by scientists of unexceptionable intelligence and high reputation?

What science exhibits a better or more accessible array of facts and testimony than the psychic sciences? Or in what science do its devoted students more cordially concur in its leading propositions? Is it not time that the liberal people of this generation should imperatively demand the recognition of psychic sciences in every medical school and every literary institution in which man and his faculties are a subject of study. Is it not time that we should say to that bull-necked materialism (which needs this gross adjective to describe it correctly) which refuses either to investigate or to tolerate investigation: "Stand aside, you belong properly to the Dark Ages; in the grand history of human evolution you have scarcely attained the rank of the nobler mammalia in the animal kingdom"? The higher mammalia are all teachable, but stubborn skepticism is as intractable as the most untameable carnivora.

POWER OF THE INVISIBLE.

A transcendent power from that world invisible to ordinary eyes (but which has always been visible to men and women of the highest development and most delicate senses) is making itself known in controlling matter, *physically, chemically and vitally.* The profoundest philosophers have always known that the invisible is the master of the visible—

that as the invisible God creates and commands the ponderable universe, so do all the powers that are manifested by inert matter belong to the invisible. The materialist supposes because he sees these powers manifested by matter, that they are absolutely inseparable from and identified with matter, and that intelligence and love are *secretions from the brain.*

The true scientist perceives that as the caloric which gives movement and power to steam may leave it to pass into other bodies, leaving the steam a heavy mass of mere water, so the vital spirit which animates this body of a hundred and fifty pounds may suddenly leave it a mere inert mass. The savage has no conception as to what became of the latent caloric of the steam: the modes of research which discover its continued existence are too subtle to be adopted by him. The stubborn skeptic is equally obtuse as the psychic power, and the innumerable tests of its continued existence and power after leaving the body, by which it is found to have the same intelligence as before, the same emotions, and even a capacity to display the same physical power, are exhibited in vain before the irrational intellect that is controlled by habit and limited to commonplace perceptions, dreading the acquisition of *strange* knowledge.

An experiment in combustion which would show the incombustibility of wood when placed in a current of galvanism, would arouse the attention of the scientific world, would be flashed over the ocean by telegraph, would appear in every scientific journal, would be noticed in almost every newspaper, and would prompt a host of inquirers to repeat and test this experiment on the power of galvanism, because the galvanic force *is now nothing new.*

But let the miracle be performed by the psychic force, *which is new* to scientists generally, and it is rather amusing to observe their utter apathy, their total insensibility to facts of which they are not in pursuit. Mechanical habit dominates as thoroughly over the minds of many scientists of the present day as it did three hundred years ago—as thoroughly as it does over the minds of the unscientific population. *There has never yet been a system of education in our schools and colleges which would make reason stronger than habit.* How much is it needed! If Faraday, Tyndall, Huxley, Carpenter and Agassiz had received such an education, how great would have been the consequent impulse to civilization. But education as it is cramps the growth of reason and development of genius and philosophy, by fastening the mind on the pathway

physical and ignoring the highest products of philosophic thought. The skeptical dogmatist produced by such an education knows as little of true philosophy as the prurient prude does of true purity. They are both examples of hypercritical narrowness of mind. The skeptic dooms himself to ignorance and error in psychology by excluding the chief source of knowledge—the observations made by others.

This preëminent absurdity belongs to skeptical scientists alone. The successful general not only listens to all reports, but keeps his scouts continually active in exploring everything accessible. If he fails in this vigilance he is as much in the dark and as sure to be defeated as Dr. Carpenter.

The immense wealth of Vanderbilt was accumulated by the exercise of a judgment of unequalled correctness in business matters; with that sound judgment he *listened respectfully to the opinion or information of others*, against which he exercised none of that pride of opinion which distinguishes the blundering dogmatist.

SPIRIT CONTROL OF CALORIC.

To return: the experiment just mentioned has been actually made. Mr. Home has exhibited a psychic power which absolutely controls the phenomena of caloric as galvanism controls chemical affinity. He handles live coals and holds them in his hands until they cease to glow, but they do not injure him. He places them in other people's hands and they are harmless. He places them against his clothes and the clothes are not scorched. He placed live coals on the head of the author, S. C. Hall, and the hair was not singed nor was Mr. Hall disturbed by their heat. Mr. Hall, Lord Adare, the Master of Lindsay, and many others make these statements. (See Report of Dialectical Society and the Life of Home.) The Master of Lindsay testified to the Dialectical Committee: "I have frequently seen Home, when in a trance, go to the fire and take out large red hot coals, and carry them about in his hands, put them inside his shirt, &c. Eight times I myself have held a red hot coal in my hands, without injury, when it scorched my face on raising my hand. Once I wished to see if they really would burn, and I said so, and touched a coal with the middle finger of my right hand, and I got a blister as large as a sixpence; I instantly asked him to give me the coal, and I held the part that burnt me in the middle of my hand for three or four minutes without the least inconvenience. A few weeks ago I was at a séance with eight

others. Of these seven held a red-hot coal without pain, and the two others could not bear the approach of it."

[Where were Dr. Carpenter and his materialistic *confréres* while such facts were in progress, and scientists were cordially invited to witness them? Not conducting any experiments or investigations, but actively assailing Prof. Crookes for his audacity in investigating a subject which Dr. Carpenter's dicta had settled forever. In his blind hostility he not only grossly misrepresented the published language of Prof. Crookes, but indulged in the unpardonable meanness of assailing his professional standing (as well as that of Prof. Varley) by a number of *false statements;* in some of which he professed to give the private opinions and comments of the members of the Royal Society, which were highly unfavorable to the scientific standing of Prof Crookes. So gross and extraordinary was this that the President and Council of the Royal Society passed a resolution of condemnation which leaves the brand of falsehood upon Dr. Carpenter.]

Such facts as the foregoing concerning the control of fire are not confined to the presence of Mr. Home. Mrs. Suydam, in this country, gives public exhibitions of a similar power. She holds her arm for half a minute in the blaze of a kerosene lamp, and the flesh is not hurt nor the hairs burnt or scorched by the fire.

Where is the limit to *such powers as these?* Is it not apparent that the shaft of science has reached the surface of the deep fountains of Infinite Power, and that the hidden wisdom of the universe is coming into human life faster than the dull earth-bound intellect of humanity can appropriate or even appreciate it?

LITERARY SELF-SUFFICIENCY VERSUS THE DIVINE INFLUX.

To those who attain the Jovian heights of self-sufficiency, which some men reach by perusing old books and modern speculations, in which the writer essays the *rôle* of a demigod by reading the universe in his inner consciousness, as if that universe had been born from his own brain, it is needless to offer any facts to enlarge the area of thought. To these Jovian gentlemen (of whom we have an immense superfluity, from Hegel and Schelling to Hamilton and Emerson) the brave and honest votaries of *experimental* and *positive* psychic science are as pitiable fools as Galileo and Newton were to the followers of Aristotle and Des Cartes, and the phenomena which the spirit-world itself has introduced to our senses are

as far beyond the hazy horizon of their knowledge, and as thoroughly vulgar as those other vulgar facts which directly concern human welfare—the best methods of ventilation, the best methods of controlling and annihilating disease to make a healthy race of men, the best methods of realizing in machinery the mechanical equivalent of caloric, so as to relieve the toiling millions of half their work. Vulgar facts indeed! As vulgar as the kicking frog's leg which introduced galvanism under the "frog's dancing-master," Galvani, and far below the supercilious gaze of a Jovian philosophizer, but nevertheless facts in which to an eye strengthened by sincerity and noble purpose, there shines the ineffable splendor of Divine benevolence, ennobling the destiny of man on earth—as it is at the same time shining forth in the direct agency of the spirit-world, the shimmering light of which, coming into the earthly atmosphere, is ever lifting our thoughts into heavenly communion, and elevating earth-bound souls into a celestial atmosphere, the love and wisdom of which are gradually assimilated into human life; and thus, as in the primal morn of earth-life, the brooding love of the Infinite lifted up matter into the forms that envelope and carry life and love—this Divine work of eternity goes on—Divine love still streaming down and earth forms still rising up to receive it, as the tides rise toward the moon—rising still higher as the ocean sends up (under influx from the sun) from the surface of its ponderous mass the aspiring clouds that are seen all aflame with golden and ruby light from the influx that penetrates and sustains their forms—thus is it that from the Divine spirit-world the light shining down on the great ocean of earthly mind lifts its receptive elements into the cerulean home of beauty, from which they come down in refreshing dews and showers, while at the same time penetrating through the fogs of our Northern clime (so unlike the clear atmosphere of India and of Greece) they reach the humblest clod and tiniest flower.

Sweet and beneficent is the influence of that spirit-world which opens wide its windows over the dying couch to show the departing spirit its higher home—which hovers over maternity, over the cradle, over the unselfish toiler, over all lovers of their kind, and over every writer or speaker who lives and labors in the atmosphere of ALL-CONQUERING LOVE.

THE DOMINANT CLASSES.

Humanity on the open plain of Nature is ever inspired and elevated by this celestial influx, which counteracts the lethar-

gic influences of earth, but, alas! it hides away from the divine influence in the earthly structures erected, occupied, and saturated by the selfish and domineering passions of the lower plane of life. In the gloomy halls of the cowled priest, the law-giver, the judge, the executioner, and the soldier, and their outpost, which is a part of their system, the university, the spirit of defiance and domination prevails—*defiance* against all the physical power of nations—*defiance* against popular uprising—*defiance* against new truth and all forms of democratic benevolence—and *domination* over the minds and bodies of men.

This spirit of defiance and domination over man is equally hostile to the celestial influx which it repels, as the hard, opaque, granite wall, without a window, shuts out the light and impairs the life of its imprisoned tenants.

Universities are a part of the old machinery for dominating over the human mind, and imposing on the rising generation the ignorance of historic ages of barbarism. Hence it is that the college-molded mind is generally in sympathy with a stage of thought behind that of the living generation, and is trained to perpetuate this domination instead of submitting with docility to the power of truth. Hence this struggle—this combination of the priests, soldiers, law-givers and scholars to put down new truths, as when the founder of the science of the brain, Dr. Gall, in 1796, was compelled to suspend his lectures at Vienna, and when, in 1854, Mrs. Hayden, by priestly power, was silenced at Paris, and in 1877 the abortive legal and medical assault upon Henry Slade was followed by Dr. Carpenter's feebly malignant assault upon all who deviate from his extremely meagre "common sense," in which he attempts to render infamous all who dare to give honest testimony beyond the limits of his dictation. Very properly indeed does the Rev. Joseph Cook exclaim, "*God save us from the evils of arrogant scientism!*" But how can he save us unless we humbly receive his teaching and *welcome all the phenomena* he brings around us?

ATTACK UPON DR. M. B. HAYDEN.

That the comprehensive and wholesale malignity of Dr. Carpenter's assumption should be expressed in attacks upon persons superior to himself in the qualities that truly adorn human nature, is not singular. The following passage embodying his attack upon Dr. Maria B. Hayden can be better appreciated when the reader is informed that Mrs. Hayden is

a lady of the highest and most irreproachable character, as refined in feeling, as sincere, unselfish and honorable as any member of the medical profession of either sex in our country, and is at this time one of the most highly esteemed and most successful physicians in New York. She went to England not as a needy and suspected adventuress, but accompanied by her husband, Dr. Hayden, as a representative of some of the best elements of American thought, endorsed by a public meeting in Boston, March 27th, in an address to the people of England in her behalf as "a lady of unexceptionable reputation, who cannot fail to impress all who make her acquaintance with her excellent qualities of head and heart, and her entire sincerity and truthfulness as regards the phenomena which occur in her presence."

It is of this noble woman that Dr. Carpenter utters the following small and malevolent libel, so characteristic of his spirit:

"Under the fostering influence of pecuniary temptation, imitators of the Fox girls soon sprang up in various parts of the United States; 'mediums' became numerous; and one of them, Mrs. Hayden, brought the contagion to this country, where the 'spirit rapping' epidemic rapidly spread. The manner in which, according to the experience of those who witnessed Mrs Hayden's performances, (subsequently confirmed by Mrs. Culver,)—[*Note.* Dr. Carpenter has since found himself compelled to retract the statements based on Mrs. Culver's certificate, as they were too infamously false even for him] the medium divined at what letters to make the raps, was very simple; consisting merely in carefully watching the countenance or gestures of the questioner, who almost invariably gives, in some way or other, involuntary expression to his or her expectancy. Of this I could cite many proofs An eminent scientific friend told me that having been at a party, by one member of which after another Mrs. Hayden's powers were tested, he was at first greatly surprised at the accuracy of the replies he obtained regarding the name, date of death and place of death, of a deceased friend of whom he was thinking; but that he soon obtained a clue by observing that her success varied with the demonstrativeness of the individual, and that she utterly failed with one of peculiarly imperturbable habit. He then made a fresh trial with the fixed predetermination to withhold any manifestation of his expectancy; and Mrs. Hayden was completely baffled. The secret was divined also by Professor Edward

Forbes, who, by pausing on particular letters, made Mrs Hayden spell 'Lord Tomnoddy,' and other waggeries And the most complete exposure of the trick was given by Mr. G. H. K. Lewes, who caused Mrs. Hayden to rap out the most absurd replies to questions which he had previously written down and communicated to another member of the party, finally obtaining, in answer to the question, 'Is Mrs. Hayden an impostor?' three unhesitating raps at the letters *Y E S.*"

IGNOBLE SOURCE OF THE SLANDER.

If Dr. Carpenter had had the least desire to tell the truth or to do justice to Mrs. Hayden, he might have obtained very complete and very satisfactory information from Sir Edward Bulwer Lytton, whose guest she was, or from the Countess of Zetland, or Prof. DeMorgan, or Lord Brougham, Lord Bentinck, Robert Owen, sen., Dr. Hoyland, Consul T. C. Grattan, or Dr. Ashburner, or in fact from many others of the very highest standing and unquestionable soundness of critical judgment. But this was not his aim. "The carrion crow flies croaking low" to obtain its peculiar food, and Dr. C. leaves these highest sources of information to gather putrescent slanders from a source as unscrupulous as himself.

When we remember that Dr Carpenter was himself convicted as a libeller of Prof. Crookes by resolutions of the officers of the Royal Society, we can appreciate the sympathy which attracts him to Mr. G. H. K. Lewes, another libeller of American women, whose slanderous tongue was curbed by Charlotte Cushman through the power of British law in the case of an American lady—a case in which a more summary method might have been found on this side of the ocean.

The slanders of Mr. Lewes were at the time effectually and scornfully squelched by the replies of Sir Chas. E. Isham and Dr. Ashburner. Dr. A., in a letter to Mr. Lewes, published at the time, spoke of "his wretched taste and ill manners in applying the term '*imposture*' on exceedingly slight grounds to a lady *whose character would bear scrutiny much better than his own*, and whose sex ought to have protected her in your publication from language so grossly insulting." "I challenge him to offer better proofs than he has yet done of Mrs. Hayden's impositions, or to do *what he did on a former occasion* when he lost his sense of propriety toward another American lady—*to retract absolutely* his unwise assertion."

EMINENT FRIENDS OF SPIRITUALISM.

Dr. Carpenter, however, needed no testimony from these eminent gentlemen to counterbalance the libeller Lewes. He had the same opportunity as they to know the truth, and *it was his duty* to ascertain it. There is scarcely any simpler task to a man of common sense and common honesty than to visit an honest medium, and to ascertain that the sounds produced by spirits in his or her presence are not produced by any action of the medium. Prof. DeMorgan, whose mind was eminently both scientific and philosophic, made a strict examination of the phenomena alone with Mrs. Hayden, and having satisfied himself thoroughly in the first fifteen minutes, treated her ever afterwards with distinguished consideration.

Old Robert Owen, the skeptical philanthropist and public champion against Christianity, and bound by his position to disbelieve the claims of Mrs. Hayden, but altogether too honest to do injustice to any one, visited the séances of Mrs. Hayden as a sincere inquirer. Mr. Owen expressed his convictions as follows: "I have had fourteen séances with the medium Mrs. Hayden, during which she gave me every desired opportunity to ascertain if it was possible there could be any deception on her part. I asked many of the spirits of my own family questions to test their identity, also from several of my long-departed friends, and from some well-known characters, known to me only by their writings, and in all these instances the answers have been true, prompt and direct, and always rational."

WILFUL IGNORANCE.

The reader can judge whether it was the lack of common sense or of common honesty which kept Dr. Carpenter ignorant of the public and perfect, simple and honest demonstrations made by Mrs. Hayden, and made him credulous enough to believe that the spiritual raps were mechanically made, when that question had been settled a thousand times by critical experiments, in which the sounds have always been found to occur apart from the medium, on furniture or walls, which the medium has no means of affecting. Dr. Carpenter's ignorance (if he be really ignorant of this) is simply wilful and dishonest. But the legal maxim so familiar in Latin that "ignorance of the law excuses no man," belongs also to the Divine government, and no man can be held guiltless in a slander on account of stubborn, wilful ignorance, any more

than a homicide can be excused because one was prepared for the crime by wilful intoxication.

Setting aside both Carpenter and Lewes as witnesses whose veracity has been successfully impeached, I would give the true story of this séance, concerning which Messrs. Carpenter and Lewes have fabricated their libel.

THE TRUE STORY.

When Mrs. Hayden entered the room in which the séance was given at Argyle Place in Regent street, March 5th, 1857, she was introduced among others to Mr. Lewes, and instantly felt a shudder of repulsion as his keen suspicious-looking eyes were fixed upon her, which induced her to remark to a lady present, who repeated it to others, "What a disagreeable, sinister-looking man! that man would not hesitate to stoop to any deception!"

Such a remark at first sight from Mrs. H., who is highly intuitive, though kind and gentle in her feelings and expressions, would be decisive as to the character of Mr. Lewes with those who know her.

Mr. Lewes engaged in asking questions of the spirits, but instead of following the gentlemanly course pursued by others, would refuse to accept the answers given, would persist in rudely dictating a different answer to the spirits, until they gratified him by giving the raps which he demanded.

According to his own story he thus got affirmative answers to the following silly mental questions:

"Had the ghost of Hamlet's father seventeen noses?"

"Had Semiramis?"

"Was Pontius Pilate an American?"

"Was he a leading tragedian?"

"Is Mrs. Hayden an impostor?"

If he had asked "Is Mr. Lewes a fraud?" he would have received an affirmative with much more promptness. The theory of Mr. Lewes was that Mrs. Hayden made the sounds herself, and reached the proper answers by a clairvoyance which read the mind of each sitter. Thus, though a skeptic in clairvoyance, he accepted its truth to aid his libel. But as there was not the slightest evidence ever adduced that Mrs. Hayden ever made these sounds, and they were made (when her person was touched or held so as to preclude any action of the kind,) on objects entirely separate from her person, the bottom falls out of Mr Lewes's theory, which is nothing more than an assumption prompted by conceited malignity.

Mrs. Hayden, observing his manœuvres, wrote on a slip and handed to one of the company, "that man came here to deceive, and is himself being deceived."

Mr. L chuckled over the results, and expressed himself as highly gratified. The spirits then rapped for the alphabet to express their own sentiments on the occason, and rapped out this message for Mr. L.: "You say your answers are quite correct—we answer a fool according to his folly!" This message Mr. Lewes could not interrupt.

THE BAFFLED PRIEST.

That the spirits with Mrs. H. should have humored Mr. Lewes at first, instead of engaging in a contest with him, is what might be expected from their gentle and harmonious natures. It was the same course which they pursued in Paris when a Catholic priest undertook to exorcise them.

He began by asking questions in French and Latin, to which he received, to his surprise, correct answers. Then asking if they were good spirits, there was no answer. Asking if they were bad spirits, a quick and loud response horrified the Catholic company, and the priest commanded them to descend to purgatory and return no more forever. The raps then totally failed. Dr. and Mrs. Hayden could get no more responses, and the priest exultingly said, "Did not I tell you I could exorcise them?" and left the apartment.

In a few minutes the spirits rapped for the alphabet, and asked that the priest be sent for. When he came and asked what they wanted, they replied: "To give you some advice, and to inform you that we stopped rapping that you might exalt yourself only to fall the lower in your own estimation."

"Why did you say you were bad spirits?" asked the priest. "Because no one is truly good," was the reply. Then a communication was given him from the spirit of a Bishop who had been killed in the Revolution, and he departed astonished and crestfallen, having, with his vanity, a great deal more of sincerity and moral worth than Mr. Lewes, who remains to the present time incorrigible and unwilling to investigate.

Mr. Lewes is rather a bright and acute writer in speculative matters and worthless metaphysics, but the contempt excited by his attack on Mrs. Hayden may be inferred from the language of Douglas Jerrold, who said to Mrs. Hayden, speaking of Mr. Lewes, "He is only a miserable penny-a-liner—he is not worthy of your least consideration." An ex-

pression which, though unjust to his intellectual capacity, expressed fairly Mr. Jerrold's contempt for his character.

TRUE NOBILITY ILLUSTRATED.

What a contrast, as of light and darkness, between the moral atmosphere and deportment of such men and that of Prof. De Morgan, Bulwer Lytton, Owen, Grattan, Lord Bentinck, Dr. Hoyland, Rev. J. E. Smith, Dr. Ashburner, and the Countess of Zetland, from all of whom Mrs. Hayden received nothing but courtesy, hospitality, and distinguished attention. On one occasion, at the house of the Countess of Zetland, it was proposed by a medical gentleman that Mrs. Hayden should be disrobed and examined, to guard against any possible deception by concealed apparatus. The Countess asked Mrs. H. if she would consent to this, to which she replied: "I would consent to it *with you*," when the Countess, rising and throwing her arm round Mrs. Hayden, thrilled the company with the remark, "*Mrs. Hayden is my guest and my friend, and may my right arm lose its cunning if I should stoop to anything so degrading to a noble woman!*"

There are many who have no sympathy with these noble sentiments, who carry with them a moral atmosphere like that of a police detective, and are therefore as incapable of entering the higher regions of philosophy as the earth bound spirit of a criminal is of associating with the higher angels.

The *contrast* between the two classes was well expressed by a spirit speaking through the mediumship of Mr. Croucher:

"The man who dares to think, to live
True to his soul's divinest light,
Shall to the world an impulse give
For truth and right.

"The brave in heart, the pure in mind,
Will dare to see the truth aright,
While coward souls, perverse and blind,
Will shun the light."

In repelling this contemptible attack on Mrs. Hayden I have not taken time to do justice to her splendid mediumship, which brought to Robert Owen, in his latter years, a knowledge of immortality. Let me mention but a few incidents from her rich experience:

MRS. HANSON'S LETTER FROM THE SPIRIT-WORLD TO HER SON.

When Mrs. Hayden had returned from her second visit to England, she was spending some weeks with Mrs. Governor

Davis, (widow of Honest John Davis, as he was called,) whose son as private secretary of Abbott Lawrence, our Minister, had returned with a large quantity of English stationery, and presented a quantity to Mrs. Hayden. This she afterwards had at her residence in Boston, (Hayward Place,) and in a séance with Mr. Hanson, a wealthy citizen of Salem, Mass., the spirit of his mother requested Mrs. H. to leave some of this paper on her table at night, and leave the upper sash of the window down two or three inches, that she might get the paper and write a letter to her son. Mr. Hanson was directed by her to sit with his niece at a table in his own house in Salem next day about ten o'clock, with his hat on the center of the table, and the window-sash lowered a few inches. Mr. H. sat with his niece as directed, and they heard a slight sound, and saw a letter coming in the window and falling in his hat.

The letter was simply folded, without an envelope, and was directed on the outside "To my Son, Elijah A. Hanson, Salem, Mass." It was written neatly, in imitation of printed characters, and signed by Mrs. Hanson in her own handwriting. It was beautifully expressed, speaking of her heavenly home, and of members of her family on earth, and was held too sacred by Mr. Hanson to permit its publication.

Mr. H. visited Mrs. Hayden at Boston the next day, and ascertained that two sheets of the English paper had been taken; one having been marked by him on each of its four corners with his initials, had been used by his mother in writing her letter, but the other had not been returned. He was directed by his mother to sit again as before, one week from the first sitting at Salem, and, having done so, received from her in the same way another letter of similar character, on the sheet of English paper, which he preserved with the same reverential care.

LORD AND LADY HASTINGS.

In the spring of 1852 Mrs. Hayden was at the Earl of Zetland's holding a séance, at which were present the Marchioness of Hastings (with her two daughters), the Duke of Argyle, the Duchess of Sutherland, Dr. Malcolm, Mrs. Catherine Crowe, authoress of the "Night Side of Nature," Lady Zetland and about ten others. They were seated round the table, when the spirits requested that the lights should be removed into the two adjoining apartments on each side, and that Lady Hastings should hold the pencil. This being done,

a strange and beautiful halo of indescribable delicacy began to appear above the hand of Lady Hastings. Lady Zetland first remarked: "Do n't you see a light around Lady Hastings's hand?" Then it became more fully developed, and one and another observed it till it was seen by all.

Dr. Malcolm took a sheet of paper, which he held above the hand, and the halo appeared above it. When this halo was completely organized and at rest, her hand began to write—the light from the halo being sufficient to read the writing. It proved to be a letter from Lord Hastings, addressed to "My Dear Wife," expressing his gratification that she was investigating Spiritualism, his happiness in meeting her, and how much he was with her. He said that her two daughters, Lady Bertha and Lady Edith, were mediums, and that if they would sit for it he would come to them at her own home. This was done, and he came and wrote for them on many occasions.

In his letter at the Earl of Zetland's, he spoke of Capt. Yelverton, the second husband of Lady Hastings, saying that he had failed to find Sir John Franklin, and that he had just left —— (name not recollected), which was afterwards found to be true by the coincidence of dates. The letter of Lord Hastings occupied a space equivalent to two pages of foolscap, and was written on common printing paper, the hand of Lady Hastings being in a benumbed condition while controlled in writing.

Can any one easily fancy a greater outrage upon all the minor virtues and proprieties of life than the intrusion on such a scene of a dogmatic professor to inform this distinguished company of persons, who were morally and intellectually his superiors, that they were all, without exception, either hallucinated dupes or fraudulent impostors? Of this outrage Dr. Carpenter is guilty wherever the pragmatic insolence of his lectures is thrust upon the cultivators of psychic science.

MRS. HAYDEN, LORD BENTINCK, AND THE WEST INDIA MURDER.

One morning, at the breakfast table, a discussion arose about going to the Houses of Parliament. Mrs. H. had the *entree* for herself from her noble friends, but having American friends with her wished not to go alone. Before the subject was dropped, Lord Bentinck (then George Cavendish Bentinck,) arrived and sent in his card to Mrs. Hayden, who

promptly responded, supposing that something unusual must have happened. Lord Bentinck said he had been summoned by a spirit message: being a medium himself, a spirit calling himself Trenholm wrote through his hand, "My sister is in trouble about getting into the Houses of Parliament. Go and invite her." "Who is your sister?" asked Lord B. "Mrs. Hayden," was the reply; upon which he immediately drove to Mrs. H.'s residence, which was near, and arrived while the subject was under consideration; Mrs. H.'s spirit brother having gone to him during the conversation to make the request.

This spirit message was hastily written. Having nothing else at the moment to write on, it was written on the back of a check from his pocket book. Lord B. then invited Mrs. H. and her friends, and in the afternoon sent his carriage and escorted them through the Houses of Parliament. In opening the committee rooms, one of them was found occupied by several gentlemen, among whom was the Duke of Wellington, who recognizing Mrs. H., advanced to her cordially, and introducing her to the company, insisted on having the spiritual raps at once. The sounds were accordingly produced on the table as Mrs. H. stood by it.

One of the most remarkable séances held by Mrs. Hayden at London was one with a tall, dark-complexioned gentleman of haughty bearing, who presented himself under the fictitious name of "Cosmopolite," and who was greatly astonished at the correctness of the answers he received, but attributed their correctness to thought-reading, as the answers included nothing beyond his own knowledge.

"Then ask some question the answer to which is not in your own mind," was said to him.

He again passed his pencil over the alphabet, when the following startling question was propounded to him by the invisibles:

"*Have you forgotten the murder you committed in the West Indies?*"

At first he did not comprehend the tenor of the words, the letters being run together without regard to the sentences; but on separating them the above was the result, on discovering the import of which he said, with great agitation:

"There is some mistake here. Who are you?"

"*Agatha!*"

"My God! but this is strange! There is some mistake. Of what murder do you accuse me?"

"*The young Creole girl!*"

"Pshaw!" said he, with a forced laugh. "Ah! my good madam, there is some wag here who wishes to impose his jokes upon me."

The only response to this question was one loud rap, which is understood as a negative.

"*If* I murdered you, as you insist, will you tell me for what?"

"To prevent exposure!" was the prompt reply. The hand of the questioner became tremulous, and his face ashy pale. There was a smothered hell within his bosom, which he was vainly striving to quench. Assuming a careless and indifferent tone, he continued his interrogatories.

"Since you seem inclined to make out so plausible a story, will you tell me with what you were murdered?"

"*The little silver poniard, which I gave you as a keepsake, and which you at this moment wear concealed upon your person!*"

The thunderbolt had fallen, and the terrible blow was more than the guilty man could bear; and while trembling with fear and excitement, he confessed to the truth of the revelation, and implored Mrs. Hayden, for the sake of his family, not to mention the facts in connection with his name, which promise she gave and kept.

This communication made a deep impression upon Mr. ——, who seemed to become a changed man, and afterward said to Mrs. Hayden, "I have nothing more to live for, and shall be happy to go hence whenever the summons shall come."

This man displayed to Mrs. Hayden the poniard, which he still carried, and his display of feeling was overwhelming. It is to be observed, however, that the messages from the spirit-world in such cases are not vindictive—they do not aim at the exposure and punishment of the murderer, but at his reformation.

Chambers's Journal of the same year gives the following statement: "I revisited Mrs. Hayden several times, and witnessed many similar 'manifestations.' On one occasion a young man was present who obtained intelligence of the death of a brother long lost in distant lands; also the secret of a murder, which he suspected to have taken place in his family. The spirit was asked if he should take measures to bring the guilty party to justice, but this was discommended; the spirits, we were informed, are generally tender toward the reputations and interests of living persons."

SPIRIT-RECOGNITION, PHOTOGRAPHY AND PAINTING.

Great numbers of spirits have appeared for their friends, and been minutely and satisfactorily described by seers. Mr. E. V. Wilson, an able lecturer, and Mr. J. F. Baxter, among others, are continually exercising this power in public, describing the departed friends of those who are before them in public audiences, giving also names and incidents that are satisfactory and astonishing. Mr. Charles H. Foster exercises the same power in private, describing the departed, and giving messages from them to the living with a graphic power which has given him an almost world-wide fame.

But beyond all this the departed have recorded their appearance by standing before the camera, invisible to the eye which sees by the luminous ray, but sufficiently materialized to reflect the actinic rays concerned in photography. The photographs of spirits with these vapory forms, recognized by their friends, are now so numerous that every one may easily be satisfied, since the experiments have often been made under precautions that precluded all possible deception.

Moreover, the spirits have carried on what might be called Photography, without human assistance. In many places faces have been developed on the glass of windows by some incomprehensible means, to the astonishment of thousands of spectators, which were correct portraits of deceased individuals. That spirit-power is capable of producing such faces has been shown by many mediums, especially by Kate Fox (now Jencken) and David Duguid, of Glasgow, with both of whom not only photographic but colored pictures have been produced in a few minutes by the spirits.

The most prominent introducer of spirit-photography, Mr. Mumler, created quite a sensation in New York about nine years ago. Mr. Mumler's proceedings were carefully examined by Mr. Gurney, an eminent photographer, who declared that he found everything fair and honest. In a legal prosecution of Mr. Mumler by a city officer under a charge of fraudulent pretences, Mr. M. was thoroughly vindicated in court.

A lady some years since arrived in Boston, and proceeded from the railroad direct to the office of Mr. Mumler, famous for his spiritual photographs. She was a stranger, and carefully concealed her identity, but sat for a photograph; when it was taken, a picture appeared beside hers which was at once recognized as that of the late President Abraham Lincoln, and then only did she confess that she was the widow of President Lincoln.

When Mr. Ward, of Arkansas, was photographed by Mumler in New York, a youth's face appeared on the picture which Mr. Ward recognized as that of his son, about fourteen years of age, who had been killed in Arkansas, of whom no picture had ever been taken until he was thus portrayed as a spirit. Hundreds of these spiritual photographs are now accessible to the public. They are not more remarkable than the painting of spirits by seers, such as Mr. Welia Anderson (lately of Chicago), who by his mediumship has been converted from a journeyman cabinet-maker, ignorant of art, into an able delineator of the features invisible to other eyes. The satisfaction of his patrons and the very liberal prices paid for his portraits of the deceased (for which he requires no aid from picture, photograph, bust, or verbal description) are sufficient evidence that the departed are really presented before him.

Mr. Theodore F. Price says in a published letter (August, 1877) from Chicago:

"Prof. W. P. Anderson, the well-known spirit-artist, reference to whose unparalleled exploits under spirit control is unnecessary, has been for some time established here, and is patronized to such an extent as to be constantly employed to his full capacity in producing portraits of the spirit friends of his numerous patrons, who, with scarcely an exception, receive the most permanent and gratifying proofs of the companionship and positive existence of their spirit-friends. The son of Mr. and Mrs. Anderson, Welia, jr., gives strong evidence of being influenced to produce spirit pictures after the manner of his favored father, also as a musician, for which he evinces inspirational talent."

But even these marvelous portraits and photographs of the deceased lose their interest in comparison to the grand fact—the grandest fact in science or history—of the re-incarnation of the *departed* in living, breathing forms such as they occupied in life. The *departed*, we say, for, in the light of spiritual science, the word dead no longer has its dark and terrible meaning, and it scarcely seems proper to use it. If our departed friends are still with us, still watching us with interest, and ready, under favoring circumstances, not only to whisper their greetings of love and counsel but to come in living, substantial forms and with loving embraces and words assure us of the reality of eternal life and the beauty of the mansions to which we may go from a well spent life, it seems absurd to use the old word, *dead*, to those who tell us that their life is higher, truer, and more vivid than the life of those who linger on earth.

DUTY OF THE MEDICAL PROFESSION.

For a scientist of the medical profession to avow his knowledge and belief in these grand supernal phenomena is at once to invoke against himself the organized opposition of professional bigotry; but as I have not feared to encounter that supreme bigotry when it was necessary to uphold medical freedom and overthrow those scandalous abuses in the medical profession which were absolutely dominant in 1846, but are now happily abolished,* neither do I fear now, since the last thirty years have shown the power of truth against hoary falsehoods, to encounter the grand, I might say the unpardonable sin of the medical profession, its heartless skepticism, which has so long cramped its intelligence and half paralyzed its power for good.

It is pre-eminently the duty of the medical, even more than of the clerical profession, to take cognizance of all important facts in the life of man. This is a duty to truth and to human welfare, in which there can be no default without a degree of criminality proportional to the consequences in the withering of science, the destruction of philosophy and the degradation of the healing art.

While the majority of the medical profession are defaulters in this duty, it is still more incumbent on the intelligent community to cultivate the psychic sciences, and not only realize their benefits, but force the medical profession onward by the power of a superior enlightenment in public sentiment.

The familiar return of the dead in ghosts or phantom-like forms is so different from the substantial materialization now in progress as to give us little aid in realizing such a fact. How the spirit, by will-power aided by the emanations of the medium, draws to itself the atoms necessary to make a living body all complete, with speaking eyes, expressive voice, beating heart, strong limbs, and the heavy weight of a perfect human form, we know not, any more than we know how the sun maintains its vast powers of light and heat; but we know the facts exist, and we can only bow in reverence before this new revelation of divine wisdom and divine benevolence.

* The barbarous and unscientific destruction of the vital forces by bleeding was the dominant practice in 1846, for deviating from which liberal physicians were bitterly proscribed. After demonstrating for many years its utterly unscientific character in my lectures, it was gratifying to find in 1874 that even Prof. Gross admitted that bleeding had become obsolete and was one of the "lost arts," as he said in the National Medical Association.

Although there are millions so benighted in skepticism and sensuous materialism that they would not believe "though one rose from the dead," we need not fear that such a fact as this can fail to become known in time to the most benighted of the human race. Among those most benighted to the last we shall doubtless find Dr. Carpenter and his materialistic *confrères*, and it is well that it should be so—that they should be thus self excluded, since their entry into the psychic field would be sure to introduce their bigotry and contracted views where they are most inapplicable, and would tend to place Spiritualism under the care of stepfathers alien in feeling to its genial, humanitarian spirit.

SPIRIT MATERIALIZATION.

The examples of unquestionable authentic materialization are so numerous that it would require several thousand pages to describe them. It will be sufficient for my purpose to give such examples as will show the nature of the phenomena and the intelligence of the observers who report them.

To a sound reasoner a few perfectly authentic and well attested cases are sufficient. But reason is not half so potent as habit in establishing human opinions. After receiving evidence as cogent as the mathematical, men still adhere to their refuted opinions. We all feel the force of habit, however highly disciplined the reason, and although I never had any difficulty in recognizing the validity of the demonstration of any marvelous spiritual fact as soon as the evidence was presented, I could not resist the influence of habit which gives us an indefinable uneasiness in attempting to believe whatever is entirely foreign to our daily experience. We may rationally *believe* a truth when we cannot *feel and realize it.*

DIFFICULTIES OF BELIEF.

In reading these pages a few will assent at once to the validity of the evidence of the materialization of spirits. Such persons have philosophic or intuitive minds, ever foremost in the acquisition of truth; others will say, "The story seems well attested, but *I* can never believe until I see for myself"; others will even say, "I could not believe fully even if I did see it, until I had seen it so often as to become familiar as I am with the ordinary course of nature." The mood of mind in which many good, honest people find themselves, was very

clearly expressed by a friend of Prof. Crookes, to whom he had sent an account of his experience:

"Any *intellectual* reply to your facts I cannot see. Yet it is a curious fact that even I, with all my tendency and desire to believe spiritualistically, and with all my faith in your powers of observing and your thorough truthfulness, feel as if I wanted to see for myself, and it is quite painful to me to think how much more proof I want. Painful, I say, because I see that *it is not reason which convinces a man* unless a fact is repeated so frequently that the impression becomes like a habit of mind, an old acquaintance, a thing known so long that it cannot be doubted. This is a curious phase of man's mind, and it is remarkably strong in scientific men—stronger than in others, I think. For this reason we must not always call a man dishonest because he does not yield to evidence for a long time. The old wall of belief must be broken by much battering."

It is necessary, therefore, for the majority to see for themselves, and I shall take pleasure in naming the persons and places at which the phenomena may be witnessed, hoping that no one will approach the spiritual presence in any other mood than that of reverence and love for the departed.

Selecting for our present purpose only the most reliable and authentic testimony, let me quote the evidence of PROF. WM. CROOKES, F. R. S., whose reputation as an accurate scientist is not surpassed by that of any of his cotemporaries. No better testimony could be adduced as to an observed fact; it is but justice to say that such testimony *needs no corroboration*, and yet it is superabundantly corroborated by a host of observers in this country who have seen just such facts as are stated by Prof. Crookes.

SPIRIT HANDS VISIBLE BY ORDINARY LIGHT

"The forms of hands are frequently *felt* at the dark séances, where they cannot be seen. More rarely I have *seen* the hands. I will simply select a few of the numerous instances in which I have seen hands in the light.

"A beautifully-formed, small hand, rose up from an opening in a dining-table and gave me a flower; it appeared and then disappeared three times at intervals, affording me ample opportunity of satisfying myself that it was as real in appearance as my own. This occurred in the light in my own room, whilst I was holding the medium's hands and feet.

"On another occasion a small hand and arm, like a baby's, appeared, playing about a lady who was sitting next to me. It then passed to me and patted my arm and pulled my coat several times.

"At another time a finger and thumb were seen to pick the petals from a flower in Mr. Home's button-hole, and lay them in front of several persons who were sitting near him.

"A hand has repeatedly been seen by myself and others playing the keys of an accordion, both of the medium's hands being visible at the same time, and sometimes being held by those near them.

"The hands and fingers do not always appear to me to be solid and life-like. Sometimes indeed they present more the appearance of a nebulous clould partly condensed into the form of a hand. This is not equally visible to all present. For instance, a flower, or other small object, is seen to move; one person present will see a luminous cloud hovering over it, another will detect a nebulous-looking hand, whilst others will see nothing at all but the moving flower. I have more than once seen first an object move, then a luminous cloud appear to form about it, and lastly the cloud condense into shape and become a perfectly-formed hand. At this stage the hand is visible to all present. It is not always a mere form, but sometimes appears perfectly life-like and graceful, the fingers moving, and the flesh apparently as human as that of any in the room. At the wrist or arm it becomes hazy, and fades off into a luminous cloud.

"To the touch the hand sometimes appears icy cold and dead, at other times warm and life-like, grasping my own with the firm pressure of an old friend.

"I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort made to get loose, but it gradually seemed to resolve itself into vapor, and faded in that manner from my grasp."

PROF. DENTON'S EXPERIMENTS AND PARAFFINE CASTS.

Those who understand the value of scientific testimony from high sources will not ask to have this testimony of Prof. Crookes corroborated by a host of certificates from persons less known, who have witnessed similar phenomena.

Let us, therefore, pass on to the similar and corroborative experiment of Prof. Wm. Denton, a gentleman who, as a profound thinker and accurate scientist, has very few equals,

who, being familiar with the appearance of hands as described by Prof. Crookes, thought it would add to the value of the demonstration to have a cast taken of these hands in some soft material. Melted paraffine was used for this purpose, the paraffine floating on hot water, and the spirits invited to give a mold of their hands by dipping into the paraffine until a mold of sufficient solidity was formed.

Prof. Denton says, in a letter to the editor of the Banner of Light:

"I rejoice at the triumphant vindication of Mrs. Hardy's mediumship, which was made by the recent box test in Paine Hall, Boston.

"I have long known Mrs. Hardy to be a most excellent medium for the manifestation of departed spirits, and I am quite sure that those who now denounce her as fraudulent are entirely mistaken with regard to her, or they declare that to be true which their faith or their lack of faith leads them to desire.

"In my first sitting with Mrs. Hardy for molds, when neither Mr. nor Mrs. Hardy could have had the slightest idea of the substance with which I intended to operate, and could not therefore have provided molds for deceptive purposes, I received molds of fingers, which must have belonged to hands of five different persons, the sizes differing from those of a baby to that of a giant. At the same time I saw fingers with paraffine upon them pushed up from under the table—the hands of Mr. and Mrs. Hardy, we three being the only persons in the room, in plain sight on the table before me. Nothing can destroy such facts as these, and no pretended exposures of Mrs. Hardy can change their character."

No doubtful, fallacious or even deceptive experiments, can impair the value of a single perfect and rightly-attested experiment under perfect test conditions. If a fact has once occurred—if its *possibility* is once established, it is established forever, and no possible number of imitations, failures, frauds or forgeries, have any relevancy to the question whether the laws of nature permit such a fact. Yet so illogical are most men's minds that a fraud or deceptive imitation of a spiritual fact will impair their confidence in the established fact; which is as reasonable as to deny the solvency of a bank the moment one of its bills has been counterfeited.

"THE MOLD OF A FACE RECOGNIZED."

"To the Editor of the Banner of Light:

"Will you permit me to narrate a few facts that recently oc-

curred in my sick room, which account I will make as brief as possible?

"Quite late in March, while Mrs. Hardy was visiting me, a séance was held by my bedside, which was unusually satisfactory. I pass over the tests given, only stating that on the slate was written this message: 'We will not give any molds to night. You must be here on next Wednesday morning' (this was Friday). Mrs. Hardy demurred a little, and said she 'thought she could not come so soon again.' The reply to this was, 'You *must* do this for us who do so much for you.' She then said, 'I don't see any reason for it' The reply came on the slate, 'You always want the reasons for everything; we will, at that time, give the mold of a face, in full daylight, which shall be recognized.' The persons to be present were then named. At the appointed time the little company gathered round my bed. The paraffine was brought by one of the household, and prepared *in my presence* before Mrs. Hardy entered the room. This was about eleven o'clock, the noon-tide sun pouring into the windows with unwonted brilliancy. The small table under which the paraffine was placed was set by my bed-side, so that I rested my hand upon it. Two ladies and one gentleman occupied the upper end and one side of the table. Mrs. Hardy took her seat at the lower end of the table, where, as I said to her, she would be fully in my sight. She was busy with a bit of fancy work. We sat talking in this position for fifteen minutes, when I asked her to lay aside her work, and place her hands on the table. To this, with her sweet good nature, she readily acceded. It was not many minutes before there was a splashing sound under the table, and in ten minutes it was announced that the work was finished. The shawl was lifted, and there was found, lying on the tabouret, a most wonderful face. After a little examination I recognized it as that of a very dear friend long gone before. The gray hair was tossed off the forehead in his own peculiar style. The nose and mouth were perfection. No sculptor ever molded such a nose. On comparison with a water color miniature in my possession, of the existence of which till that moment Mrs. Hardy was ignorant, every line and curve of the classic features was found to be correct. The whole thing was evidently as much a surprise and delight to Mrs. Hardy as to any of us; this being the first face that had come to her which had been recognized. Now, knowing as I do by practical experience the difficulties of modeling a face or hand, Mrs. Hardy must be accredited

with *divine power* to be able to accomplish such results *with her toes*. But as Mrs. Hardy's feet were encased in a neatly fitting pair of laced boots, it would have been impossible for her to have made her toes available. Each person present at this séance is willing to make his or her affidavit to the above statement, and I, who hope soon to join the spirit throng, wish to give my last testimony to spirit phenomena.

"I have said that all present were willing to make their affidavit, but if they would not speak the exact truth when in the presence of God and 'just men made perfect,' no oath before a magistrate would impel them to do so. The hour was profoundly solemn, and each and all felt it so. This would have been sent you much earlier but for my illness.

"Yours with sincerest respect,

PAULINA W. DAVIS,
KATE HINDS,
GEORGE DAVIS.

"*Providence, R. I., May 10th*, 1876."

In addition to such testimony the molds themselves are decisive facts, as will be seen in the following testimony of a sculptor:

"*To whom it may concern:*

"WASHINGTON, D. C., *Jan. 30th*, 1876.

"This is, on special request, to certify that I am a modeler and sculptor of twenty-five years' experience, several of which years I spent in Italy, in the study of the great masters of painting and sculpture; that I am at present a resident of Washington, having my studio at 345 Pennsylvania avenue, and that on the evening of Jan. 4th inst., I was asked by a friend to repair to the residence of a private citizen, 1016 I street, N. W., Washington, to examine some gypsum casts of hands and give my judgment thereof; that I was there shown by a gentleman who was presented to me as Mr. John Hardy, of Boston, Mass., seven casts of as many different sizes of hands, which I inspected under a strong light, and with the aid of a microscope; that I found each of these a wonderful production, correctly modeled according to anatomical laws, and wrought with such minutiæ, as to the lineaments of the cuticle, etc., as I have never before seen in models of hands, or any part of the human body, except when the same are made by the actual application of gypsum or wax to the naked hand, or other part, in several separate pieces, which when united form a 'piece-mold,' in which the casts are taken;

that these casts in question bore no evidence of having been made in 'piece-molds,' (or 'waste molds,' as called in my art,) but seemed to have been cast in solid molds. That among these casts was one which I was informed is reputed to be that of the right hand of the late Vice President, Henry Wilson, and made since his decease, and which appeared to me to be singularly like his hand in shape and size, I having viewed his hand a few hours after his death, when taking the only mask of his face which was made, and purposing to take a mold of the hand, which I was prevented from doing only by the anxiety of the awaiting surgeons to perform their *post mortem* examinations.

"I willingly add, as requested, that the above-mentioned cast of Mr. Wilson's hand would, if made by our 'modeling tools,' do great honor, in my opinion, to the most accomplished artist who ever lived; that being specifically interrogated upon this point, I fearlessly give it as my judgment that not more than one in one hundred reputable sculptors could model such a hand, in all its details, and that it would be hazardous for that one to try; that there is no method known to my art in which these casts, in the condition in which they were, as presented to me, could be made except in piece-molds, as to general configuration, and then subjected to elaborate carving to hide the seams and other evidences of the manner of their production —a great work in itself, when I consider the microscopic inspection which the casts withstood; that the creation of one of these casts would (if possible to be effected by any one sculptor, without the aid of a most talented engraver) require several days' time; that I was shown on the same evening at the same place with the casts, two gloves or molds of hands, made of paraffine, in the like of which I was told the casts were taken; that I carefully inspected these paraffine molds and found that they were without seams in any part, and must have been made in some way whole, over some model, like a perfect human hand, for instance, which model might be dipped several times into some semi-liquid, adherent substance, like the paraffine, and then withdrawn, leaving the glove entire; but such was the shape of the gloves and molds (as well as that of the casts,) with curved fingers, wrists some inches smaller than the size of the hand at the centre, or over the *phalango-metacarpal* joints, etc., that I deemed it impossible to withdraw the gloves whole, and of even thickness throughout, and was therefore left without any satisfactory theory of the method of their production.

"I am also requested to state that I am not a Spiritualist, have never attended a séance, or conversed with a 'medium,' so called, to my knowledge, and know nothing of the philosophy of 'Modern Spiritualism,' except what is generally imputed to it as regarding the immortality of the soul, and the possibility of the spirits of the dead returning; the former of which is a matter of faith with me, but of the latter of which I have no evidence sufficient to entitle me to an opinion thereon *pro* or *contra* JOHN O'BRIEN, *Sculptor*."

REMARKABLE PARAFFINE GLOVE PHENOMENA AT PHILADELPHIA.

J. M. Roberts, Esq., of Burlington, N. J., writes to the Boston Sunday Herald, giving an extended and interesting account of the paraffine mold formations now occurring in presence of Nelson Holmes, in Philadelphia. From the article we cull the following extracts for the benefit of our readers. —(*Banner of Light*):

"For the past two months Mr. and Mrs. Holmes have been giving their séances at No. 614 Washington square, Philadelphia, the manifestations of spirit-presence thereat continuing to be of the most varied, interesting and convincing nature. The materialization of spirit-forms has been of almost nightly occurrence under the most absolute and unquestionable test conditions. . . .

"At the séance held Thursday evening, March 30th, 'John King' appeared at the aperture of the cabinet and said, 'If you will provide us with paraffine and fixtures we will give you molds of men's, women's and children's hands.'

"Mr. Holmes was alone in the cabinet and thoroughly secured, fully seven feet from the aperture, in a case constructed for that especial purpose by Mr. A. B. Crosby, a personal friend and business associate of Mr. John Wetherbee, of Boston. Mr. Fifield, who was present, was so impressed with this request of 'John King' that he set about complying with it. He procured the paraffine, made inquiry about the preparation of it for the purpose, and had everything in readiness for the next séance. This séance was given to a private, select circle, and those immediately interested in it knew nothing of what had taken place the evening before. Mr. Fifield had, however, all his preparations made, and requested permission to place the melted paraffine in the cabinet. This was granted, and a pail containing the melted paraffine and a

basin of cold water were placed in the cabinet fully eight feet from where Mr. Holmes sat in the securely fastened case. The usual spirit-materializations followed, and, when the séance closed, the paraffine mold of a very large hand was found floating in the basin of cold water. The positions of the thumb and small finger of the mold were such that it would have been impossible to have removed a permanently materialized or natural hand from it had it been formed over such a hand, without breaking or deforming the mold. There was no evidence whatever that the mold had been broken, or that the hand which formed it had been withdrawn while whole, or undiminished in size or density. The natural and only inference was that the hand over which the mold had been formed had been dissolved or had lost its density after the formation of the latter, and that it was what it purported to be, the mold of a temporarily materialized human hand. The only question that was not self-evidently answered was as to the time and place when the mold was formed.

"It was evidently not a mold of the hand of Mr. Holmes, being much larger and entirely different in shape from his. Not knowing that a mold had been obtained, no person thought to inquire as to its identity. At the next séance, two evenings thereafter, this question was asked of 'John King,' who, being well materialized, appeared at the aperture of the cabinet, and in a loud and distinct voice said, 'The mold you got was that of the hand of Laura Ellis's father.' At the next séance, on Tuesday, April 4th, however, a mold was obtained under such circumstances as to render any doubt regarding it impossible. I will, therefore, give the particulars attending its procurement, as proof of the genuineness of the other molds which were obtained in a similar manner. There were but five of us present besides the mediums. Mr. Holmes entered the cabinet, and was securely fastened in the case, which occupies one corner of the former. When secured in this case it is physically impossible for the medium to leave it and reënter it without that fact being at once detected at the close of the séance. I have seen scores of persons locked in it, who supposed it possible to perform this feat, but who have one and all been compelled to admit, after the most ingenious efforts to accomplish it, that it was impossible. So confident am I of the impossibility of it, that I would be willing to pay a handsome sum to any person who will demonstrate its possibility.

"The cabinet is three-sided, and is formed by a board par-

tition extending from a chimney jamb of the room across to the front wall of the same, and reaching from floor to ceiling. The three sides of the cabinet are about eleven feet broad each. The pail containing the melted paraffine and the basin of cold water were placed at one side of the cabinet, and as far from the case and medium as possible. The door of the cabinet was closed. The circle being very small, and the weather quite unfavorable, the materializations were weaker than usual. After a considerable time the well known face of 'John King' appeared at the aperture and said, 'A spirit has been trying to get a mold of her hand, but she has failed. "Dick" is going to try to give you a mold of his hand.' This 'Dick' is one of Mrs. Holmes's especial spirit controls. . . . When 'John King' announced Dick's purpose to try to give us a mold of his hand, in order to leave no room to doubt that the promised mold was not then in existence, Mr. Fifield asked 'John' whether 'Dick' would not try to have his hand molded holding a small bouquet of flowers which I had previously examined. This was assented to, and the nosegay was taken from his hand into the cabinet. Ten or fifteen minutes later 'John King' ordered the cabinet to be opened, and there in the basin of water floated the paraffine mold of a hand holding the identical nosegay which had been handed into the cabinet a few minutes before, covered with a thick coating of paraffine. The mold obtained differed from the others in this: that, while they only extended to the wrist, this one extended two and a half inches above it. The bouquet was held between the thumb and forefinger, and the paraffine envelope of the former, although not so thick as the mold of the hand, was attached to it as if cast with the latter. This mold was, *beyond all question*, cast after the bouquet was handed into the cabinet. It is evidently the mold of a man's hand. There was no man nearer the paraffine pail than from six to eight feet distant. The only person who could have been or was even that near to it was Mr. Holmes, and he was before, at the time and afterward, so secured that he could not approach it. The hand over which this mold was formed was not in size, proportions, shape or general appearance anything like the hand of the medium.

"It is perfectly clear that the hand over which that mold was cast was never removed from it in a solid condition, and there can be no possible doubt that the mold is what it purports to be—a cast of an imperfectly materialized spirit hand. Its imperfection of form is a very strong proof of itself that

it is not the cast of an ordinary human hand. That it was produced at the time and place I have stated, and independent of the will and control of the mediums, the five persons know who were present, and witnessed what took place. The molds of two other hands have since been obtained, one of which was identified by a gentleman and his wife from Boston, who were present when it was produced, and who recognized it as the mold of the hand of the father of the former. When the other mold was obtained John King appeared at the aperture in the cabinet and said, 'We have great difficulty in keeping Holmes entranced, and have not been able to obtain a mold of a hand. But they all seem to be wanting to stick their fingers into it (meaning the paraffine) to-night.' When he ordered the cabinet to be opened it became very apparent what 'John King' meant, although at the time he was speaking we little comprehended it. There in a basin of water were a dozen or more molds of fingers of different sizes and shapes, besides the mold of a full hand."

PARAFFINE EXPERIMENTS IN BOSTON, ATTESTED BY EPES SARGENT, JOHN WETHERBEE, COL. FREDERICK A. POPE, JOHN W. DAY, MRS. DORA BRIGHAM, J. F. ALDERMAN AND J. S. DRAPER.

The above eminently competent and reliable witnesses have attested and published the following statement:

"At a public meeting at Paine Hall, Boston, on the evening of Feb. 20th, 1876, Mrs. Hardy was placed in a bag of mosquito netting, and the top strongly secured around her neck by Dr. H. F. Gardner. John Verity, a well-known materialist, and Zenas T. Haines, assistant editor of the Boston Herald, were chosen to act as a committee for the audience. Under a covered table a pail of paraffine and a bowl for the reception of the expected mold were placed. Mrs. Hardy was seated alone behind the table and in view of the audience, so that her slightest motion was visible, while the committee had entire charge of the platform. The sitting resulted in the production of a fine mold of a feminine hand. Mr. Verity stated to the audience that the sack was whole, that there was no evidence of its having been tampered with, and that it was inexplicable how the mold had been deposited there. Certainly there was no reason to suppose that it had been done by Mrs. Hardy.

'Anxious now for a test that should meet still more thor-

oughly the demands of science, Dr. Gardner had a box made for the purpose. This box, rectangular in shape, is thirty inches long, thirty deep, and twenty-four wide. The four posts of the frame-work are of wood, as are the bottom and the folding cover; and the part between the cover and the wire-work is of wood, eight and a half inches in height, and pierced with holes about an inch apart, and originally three-quarters of an inch in diameter, but subsequently reduced, by an interior lining, to one quarter of an inch. The wire carried round the box is in a single piece, the two ends coming together on one of the corner posts, and at the point of contact being covered with a strip of wood firmly nailed to the post. The cover is in two parts opening from the centre outward; one fold of the cover may be secured by two bolts that run into the wood work on each side. The other fold was at first secured by a single lever lock. The wire work is a strong, thick three-eighth mesh.

"After several successful experiments at which we were not present, attention was called to certain defects in the box, and it was improved and repaired so as to obviate all objections. Two locks, one at each side, made the cover when shut, bolted and locked, tight and secure. The holes in the wood-work were reduced as already described, and no flaw was left unremedied.

"We have been thus particular in our description of the box, because we regard it as the instrument of a test wholly unaffected by any question as to the medium's good faith in the case. After a thorough examination of the box, both immediately before and after the sittings at which we were present, we were satisfied that if a mold of a hand could be deposited in it under the conditions, the said mold must be put there by other means than those at the command of the unaided medium. The very purpose of the box was to have it serve as an assurance against fraud under the conditions, so that whatever charge of trickery might be brought against the medium as practiced before or after, it would not impair the force of a successful experiment. We had no disposition to waste our time on an investigation where no certainty could be had.

"The experiment having been twice tried and twice successful, in the presence of a majority of the undersigned, we now frankly accept the conclusion: We have all had the proof that a mold of a perfect hand was deposited in the closed and locked box by some other means than those which a human

being, within the normal limitations of the physical and visible body, could employ; and, under the conditions, we do not admit as pertinent to this particular case, the inquiry whether the medium has or has not, on any occasion, previous or subsequent, resorted to fraud in the production of phenomena supposed to be spiritual.

"The following were the circumstances:

"Monday, May 1st, 1876, present in the basement of Mr. Hardy's house, No. 4 Concord Square, Boston, were Col. Frederick A. Pope, John Wetherbee, J. S. Draper, Epes Sargent, Mrs. Dora Brigham, and Mr. and Mrs. Hardy. The box was thoroughly examined. Col. Pope, an expert in all carpentering work, turned the box upside down, and tested it on all sides, inside and out, the other gentlemen looking on, and afterwards examining it themselves. Particular care was taken to see how far by working with an iron instrument the wire interstice could be enlarged, and then replaced, so as to admit of the passage of anything more than half an inch in diameter. This was found impracticable under the conditions; while an enlargement for the admission of a hand could not have been made without forcibly severing or untwisting the wires in a way that could not fail of detection.

"Every one being satisfied as to the security of the box, Mr. Wetherbee lifted a pail of clear, cold water, which after being examined underneath and on all sides was placed in the box. Col. Pope lifted the pail of hot water with a top layer of paraffine (which we tested by touch, stirred about, found to be all in a melted and fluid state) and placed it, after examination, in the box. The covers were then closed, bolted and locked; and, to make security doubly secure (though the precaution was needless, since we could all the time see the medium), seals were put on both keyholes, also across the seam between the shut covers, and also across the lines of separation at the sides. As the room was light we could all now see, and did see, through the wire of the box, that except the pails and their contents, there was nothing else inside of it.

"In order to produce a dark chamber for the operating force, a cloth was now thrown over the box, and the light of the room was subdued, but not so much that we could not distinguish the time of day by our watches, and see one another's face and movements, including those of the medium. Mrs. Hardy took a seat in front of the circle and just behind the box at one of its narrow sides. Mr. Hardy kept aloof all the while, and took a seat in the rear of all the rest.

"No checks or restrictions were put upon the sitters. There was no singing, no noise, though conversation in a low tone was going on much of the time. Mrs. Hardy was in her natural state, easy and unpreöccupied. The harmony of the circle was perfect, and all eyes were on the medium. Occasionally a question would be put to the operating force, and it would be answered by raps. At length, after a lapse of perhaps forty minutes, a quick succession of jubilant raps announced that a result had been obtained. All rose from their seats, we took off the cloth, looked in through the wires, and there, floating in the pail of water, was a full-sized, perfect mold of a large hand. We looked at the seals: not one had been disturbed. We again carefully tested all the sides of the box; wood and wire were perfect; all parts were unimpaired, unchanged. Then, removing the seals from the keyholes, we unlocked and unbolted the cover, lifted the pail, and took out the mold. We saw and still see no escape from the conviction that the mold had been formed and placed there by some power capable of materializing the members of an organism wholly distinct from the physique of the medium.

"Thursday, May 4th, a second sitting was had, at which, in addition to the persons already named, Mr. J. W. Day, of the Banner of Light, and Mr. J. F. Alderman were present. The conditions were the same, and the success was, if possible, greater than at the sitting of May 1st, inasmuch as the mold was larger and the fingers more spread. The same precautions were taken both before and after the sitting; the box was twice thoroughly overhauled and examined by the six gentlemen of the party. A doubt having been raised as to the hinges, a screw-driver was obtained and the screws tested and tightened. Besides the mold in the pail of water, a part of another one was found on the floor of the box.

"Our conclusions are:

"1. That a mold of a full-sized, perfect hand was produced in a closed box by some unknown power exercising intelligence and manual activity.

"2. That the conditions of the experiment were independent of all reliance on the character and good faith of the medium, though the genuineness of her mediumship has been fully vindicated by the result.

"3. That these conditions were so simple and so stringent as to completely exclude all opportunities for fraud and all contrivances for illusion, so that our realization of the conclusiveness of the test is perfect.

"4. That the fact, long known to investigators, that evanescent, materialized hands, guided by intelligence and projected from an invisible organism, can be made visible and tangible, receives confirmation from this duplicated test.

"5. That the experiment of the mold, coupled with that of the so-called spirit-photograph, gives objective proof of the operation of an intelligent force outside of any visible organism, and offers a fair basis for scientific investigation.

"6. That the inquiry, 'How was that mold produced within that box?' leads to considerations that must have a most important bearing on the philosophy of the future, as well as on the problems of psychology and physiology, and opens new views of the latent powers and high destiny of man.

"J. F. ALDERMAN,
46 Congress street, Boston;
MRS. DORA BRIGHAM,
3 James street, Franklin sq;
COL. FREDERICK A. POPE,
69 Montgomery street;
JOHN W. DAY,
9 Montgomery place;
JOHN WETHERBEE,
48 Congress street;
EPES SARGENT,
67 Moreland street;
J. S. DRAPER,
Wayland, Mass."

PROF. CROOKES AND FLORENCE COOK.

The following materializations are related by Prof. Crookes, Feb. 3d, 1874, as occurring through the mediumship of Miss Florence Cook, through whom appeared the beautiful spirit of Katie King:

"The séance was held at the house of Mr. Luxmore, and the 'cabinet' was a back drawing-room, separated from the front room, in which the company sat, by a curtain.

"The usual formality of searching the room and examining the fastenings having been gone through, Miss Cook entered the cabinet.

"After a little time the form of Katie appeared at the side of the curtain, but soon retreated, saying her medium was not well, and could not be put into a sufficiently deep sleep to make it safe for her to be left.

"I was sitting within a few feet of the curtain, close behind which Miss Cook was sitting, and I could frequently hear her moan and sob, as if in pain. This uneasiness continued at intervals nearly the whole duration of the séance, and once, when the form of Katie was standing before me in the room, I distinctly heard a sobbing, moaning sound, identical with that which Miss Cook had been making at intervals the whole time of the séance, come from behind the curtain where the young lady was supposed to be sitting."

Under date of March 39th, 1874, Prof. Crookes writes:

"I have for some time past been experimenting with a phosphorus lamp, consisting of a six ounce or eight-ounce bottle, containing a little phosphorized oil, and tightly corked. I have had reason to hope that by the light of this lamp some of the mysterious phenomena of the cabinet might be rendered visible, and Katie has also expressed herself hopefully as to the same result.

"On March 12th, during a séance here, after Katie had been walking amongst us and talking for some time, she retreated behind the curtain which separated my laboratory where the company was sitting from my library, which did temporary duty as a cabinet. In a minute she came to the curtain and called me to her, saying, 'Come into the room and lift my medium's head up; she has slipped down.' Katie was then standing before me, clothed in her usual white robes and turban head dress. I immediately walked into the library up to Miss Cook, Katie stepping aside to allow me to pass. I found Miss Cook had slipped partially off the sofa, and her head was hanging in a very awkward position. I lifted her on to the sofa, and in so doing had satisfactory evidence, in spite of the darkness, that Miss Cook was not attired in the 'Katie' costume, but had on her ordinary black velvet dress, and was in a deep trance. Not more than three seconds elapsed between my seeing the white robed Katie standing before me, and my raising Miss Cook on to the sofa from the position into which she had fallen.

"On returning to my post of observation by the curtain, Katie again appeared and said she thought she should be able to show herself and her medium to me at the same time. The gas was then turned out, and she asked for my phosphorus lamp. After exhibiting herself by it for some seconds, she handed it back to me, saying, 'Now come in and see my medium.' I closely followed her into the library, and by the light of my lamp saw Miss Cook lying on the sofa just as I

had left her. I looked round for Katie, but she had disappeared. I called her, but there was no answer.

"On resuming my place, Katie soon reäppeared, and told me she had been standing close to Miss Cook all the time. She then asked if she might try an experiment herself, and taking the phosphorus lamp from me, she passed behind the curtain, asking me not to look in for the present. In a few minutes she handed the lamp back to me, saying she could not succeed, as she had used up all the power, but would try again another time. My eldest son, a lad of fourteen, who was sitting opposite me in such a position that he could see behind the curtain, tells me he distintly saw the phosphorus lamp apparently floating about in space over Miss Cook, illuminating her as she lay motionless on the sofa, but he could not see any one holding the lamp.

"I pass on to a séance held last night at Hackney. Katie never appeared to greater proportion, and for nearly two hours she walked about the room conversing familiarly with those present. On several occasions she took my arm when walking, and the impression conveyed to my mind that it was a living woman by my side instead of a visitor from the other world was so strong that the temptation to repeat a recent celebrated experiment became almost irresistible. Feeling, however, that if I had not a spirit, I had at all events a *body* close to me, I asked her permission to clasp her in my arms, so as to be able to verify the interesting observations which a bold experimentalist has recently somewhat verbosely recorded. Permission was graciously given, and I accordingly did—well, as any gentleman would do under the circumstances. Mr. Volckman will be pleased to know that I can corroborate his statement that the 'ghost' (not 'struggling,' however,) was as material a being as Miss Cook herself. . . .

"Katie now said she thought she should be able this time to show herself and Miss Cook together. I was to turn the gas out, and then come with my phosphorus lamp into the room now used as a cabinet. This I did, having previously asked a friend who was skillful at short-hand to take down any statement I might make when in the cabinet, knowing the importance attaching to first impressions, and not wishing to leave more to memory than necessary. His notes are now before me.

"I went cautiously into the room, it being dark, and felt about for Miss Cook. I found her crouching on the floor. Kneeling down, I let air enter the lamp, and by its light I saw

the young lady dressed in black velvet as she had been in the early part of the evening, and to all appearance perfectly senseless; she did not move when I took her hand and held the light quite close to her face, but continued quietly breathing. Raising the lamp I looked around and saw Katie standing close behind Miss Cook. She was clad in flowing white drapery, as we had seen her previously during the séance. Holding one of Miss Cook's hands in mine, and still kneeling, I passed the lamp up and down so as to illuminate Katie's whole figure, and satisfy myself thoroughly that I was really looking at the veritable Katie whom I had clasped in my arms a few minutes before, and not at the phantom of a disordered brain. She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie and examine her with steadfast scrutiny, until I had no doubt whatever of her objective reality. At last, Miss Cook moved slightly, and Katie instantly motioned me to go away. I went to another part of the cabinet, and then ceased to see Katie, but did not leave the room till Miss Cook woke up, and two of the visitors came in with a light.

"Before concluding this article I wish to give some of the points of difference which I have observed between Miss Cook and Katie. Katie's height varies: in my house I have seen her six inches taller than Miss Cook. Last night, with bare feet, and not 'tip-toeing,' she was four and a half inches taller than Miss Cook. Katie's neck was bare last night; the skin was perfectly smooth, both to touch and sight, whilst on Miss Cook's neck is a large blister, which under similar circumstances is distinctly visible and rough to the touch. Katie's ears are unpierced, whilst Miss Cook habitually wears earrings. Katie's complexion is very fair, while that of Miss Cook is very dark. Katie's fingers are much longer than Miss Cook's, and her face is also larger. In manners and ways of expression there are also many decided differences."

KATIE KING PHOTOGRAPHED.

The photographing of Katie King by electric light is described by Prof. Crookes as follows:

"During the last six months Miss Cook has been a frequent visitor at my house, remaining sometimes a week at a

time. She brings nothing with her but a little hand-bag, not locked; during the day she is constantly in the presence of Mrs. Crookes, myself or some other member of my family, and not sleeping by herself, there is absolutely no opportunity for any preparation even of a less elaborate character than would be required for enacting Katie King. I prepare and arrange my library as the dark cabinet, and usually after Miss Cook has been dining and conversing with us, and scarcely out of our sight for a minute, she walks direct into the cabinet, and I, at her request, lock its second door and keep possession of the key all through the séance; the gas is then turned out, and Miss Cook is left in darkness.

"On entering the cabinet Miss Cook lies down upon the floor with her head on a pillow, and is soon entranced. During the photographic séances Katie muffled her medium's head up in a shawl to prevent the light falling upon her face. I frequently drew the curtain on one side when Katie was standing near, and it was a common thing for the seven or eight of us in the laboratory to see Miss Cook and Katie at the same time, under the full blaze of the electric light. We did not, on these occasions, actually see the face of the medium, because of the shawl, but we saw her hands and feet; we saw her move uneasily under the influence of the intense light, and we heard her moan occasionally. I have one photograph of the two together, but Katie is seated in front of Miss Cook's head.

"One of the most interesting of the pictures is one in which I am standing by the side of Katie; she has her bare foot upon a particular part of the floor. Afterwards I dressed Miss Cook like Katie, placed her and myself in exactly the same position, and we were photographed by the same cameras, placed exactly as in the other experiment and illuminated by the same light. When these two pictures are placed over each other, the two photographs of myself coincide exactly, as regards stature, &c., but Katie is half a head taller than Miss Cook, and looks a big woman in comparison with her. In the breadth of her face, in many of the pictures, she differs essentially in size from her medium, and the photographs show several other points of difference.

"But photography is as inadequate to depict the perfect beauty of Katie's face as words are powerless to describe her charms of manner. Photography may indeed give a map of her countenance; but how can it reproduce the brilliant purity of her complexion, or the ever-varying expression of her

most mobile features, now overshadowed with sadness when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy girlhood when she had collected my children round her, and was amusing them by recounting the anecdotes of her adventures in India.

> "Round her she made an atmosphere of life;
> The very air seemed lighter from her eyes,
> They were so soft and beautiful, and rife
> With all we can imagine of the skies;
> Her overpowering presence makes you feel
> It would not be idolatry to kneel."

. . . . . .

"On one evening I timed Katie's pulse. It beat steadily at seventy-five, whilst Miss Cook's pulse, a little time after, was going at its usual rate of ninety On applying my ear to Katie's chest I could hear a heart beating rhythmically inside, and pulsating even more steadily than did Miss Cook's heart, when he allowed me to try a similar experiment after the séance. Tested in the same way, Katie's lungs were found to be sounder than her medium's, for at the time I tried my experiment Miss Cook was under medical treatment for a severe cough. . . .

"When the time came for Katie to take her farewell I asked that she would let me see the last of her. Accordingly, when she had called each of the company up to her and had spoken to them a few words in private, she gave some general directions for the future guidance and protection of Miss Cook. From these, which were taken down in short hand, I quote the following: 'Mr. Crookes has done very well throughout, and I leave Florrie with the greatest confidence in his hands, feeling perfectly sure he will not abuse the trust I place in him. He can act in any emergency better than I can myself, for he has more strength.' Having concluded her directions, Katie invited me into the cabinet with her, and allowed me to remain there to the end.

"After closing the curtain she conversed with me for some time, and then walked across the room to where Miss Cook was lying senseless on the floor. Stooping over her Katie touched her and said, 'Wake up, Florrie! wake up! I must leave you now.' Miss Cook then woke, and tearfully entreated Katie to stay a little time longer. 'My dear, I can't; my work is done. God bless you!' Katie replied, and then continued talking to Miss Cook. For several minutes the two were conversing with each other, till at last Miss Cook's tears

prevented her speaking. Following Katie's instructions I then came forward to support Miss Cook, who was falling on the floor, sobbing hysterically. I looked round, but the white-robed Katie had gone. As soon as Miss Cook was sufficiently calmed a light was procured and I led her out of the cabinet.

"The almost daily séances with which Miss Cook has lately favored me have proved a severe tax upon her strength, and I wish to make the most public acknowledgment of the obligations I am under to her for her readiness to assist me in my experiments. Every test that I have proposed she has at once agreed to submit to with the utmost willingness; she is open and straightforward in speech, and I have never seen anything approaching the slightest symptom of a wish to deceive. Indeed, I do not believe that she could carry on a deception if she were to try; and if she did she would certainly be found out very quickly, for such a line of action is altogether foreign to her nature."

Forty-four negatives were taken for the photographs of the beautiful spirit, Katie King. Katie is not the only lovely and beautiful spirit who has been materialized and has given to mortal eyes a conception of celestial beauty. A friend of the writer at Buffalo, N. Y., has been visited by two female spirits of exalted character, to whom the admiring language of Prof. Crookes might be as appropriately applied.

SPIRITUAL COSTUMES AND PERSONAL BEAUTY.

The beauty, grace and richness of costume of the spirits at many American séances are far beyond the possibility of earthly imitation. At the residence of Dr. Wolfe, of Cincinnati, in 1873, under the mediumship of Mrs. Hollis, among other distinguished characters the Empress Josephine appeared, her head arrayed in queenly style. In the séances of the Eddy family most elegant and costly costumes have often been seen, and Mr. T. R. Hazard, speaking of the Holmes séances, says (Aug. 25, 1877): "The truly magnificent regal, military and naval costumes, made of the most costly material, which I have closely examined with both eye and hand, that have been exhibited outside of the cabinet since my arrival here, would alone cost, if purchased, more money than the Holmeses have received from their visitors at their séances for the last five years or more."

Mr. J. H. Mendenhall, of Cerro Gordo, Indiana, describes

in a letter of March, 1877, very wonderful materializations that occurred in his own private family circle, from which I select merely one example to illustrate the infinite variety of costume and appearance: "Dick now ordered music on violin, which task I performed a few minutes, when, with the rest of the circle, I was permitted to behold a female figure who in every respect was more than ordinarily attractive. It was Mattie Homo, one among the loveliest of the lovely, who now stood before us in her full Indian costume, from the moccasin to the black massy tress, or rather straight waving hair, which extended down to more than three feet in length. Her dress was a beautiful white, with stripes of red some four inches in width, extending downward to within six or eight inches of her feet; a beautiful white and red striped apron, of short length, added to her grotesque appearance, and her large red blanket wrapped about her person, with neck and breast nude, also her arms bared two-thirds their length, together with the most unparalleled symmetry of person, made her in every sense the wild, roaming native daughter of the forest. Feeling myself at home with Mattie, I asked her to remain with us as long as possible, and give us her best demonstrations of Indian life, to which she bowed, and then gave me a friendly shake of the hand." Mattie then gave some very picturesque delineations of Indian life and war scenes.

The beauty of the incarnated spirit as witnessed by Thos. R. Hazard at a séance with Mrs. Robert I. Hull at Old Orchard Beach in Maine, July 23d, 1877, was described by him as follows in a letter to the Banner of Light:

"The next form that presented itself was that of my daughter Frances, who passed away in my presence on the nineteenth of last February, at Aiken, S. C. She came out clothed in white, with a free, decided movement, highly characteristic of her when on earth, and with hands clasped on her breast and raised eyes, knelt at my feet in the attitude of prayer, mingled with joyful thanksgiving and praise. In form, height, color of eyes and hair, complexion and other personal features, the apparition seemed a *fac simile* of my daughter as she appeared in earth-life, but the expression of her countenance was now far more radiant and sublimely beautiful than is ever imparted by nature to living faces, or by earth-artists to pictures of saints and angels. The whole expression of the face now before me glowing with divine light, was precisely that of my departed child as I gazed on it with in-

describable admiration the morning after her soul's departure. And it is only such as

> "'He who has bent him o'er the dead
> Ere the *first day* of death has fled,
> And marked the mild angelic air,
> The rapture of repose that 's there,'

that can fully appreciate my convictions when I say that I *know* I was not mistaken in my angel daughter's identity. As I inclined myself toward her, she clasped her arms around my neck and tenderly kissed me with lips as natural as when on earth she used to bid me good-night. After presenting her full form a second time for a few moments, she retired for the evening."

MATERIALIZATIONS IN ENGLAND UNDER EVERY CONDITION THAT SKEPTICAL SCIENCE COULD DEMAND.

Mr T. P. Barkas, F. G. S., of Newcastle-upon-Tyne, has given an account of materializations in some of which the spirit was photographed; in others great variations of the spirit forms were perceived

In the first instance, in the drawing-room of a Newcastle merchant, Feb. 17th, 1875, seventeen gentlemen and four ladies were present, and a photographic apparatus was used (with a magnesium lamp to furnish the necessary light), which was placed on a piano in the centre of the room. The mediums, Misses Wood and Fairlamb, dressed in dark dresses, reclined on cushions in the corner of the room, surrounded by a folding screen. The company sat behind the piano, and Mr. Barkas near the folding screen.

The sitters took hold of hands, the lights were turned down, and they sat for an hour, during which the controlling spirits talked through the mediums. They were then spiritually directed to turn up the gas and light the spirit lamp, to practice the spirit in bearing the magnesium light. In ten minutes more they were told to prepare the photographic plate, and the screen was pushed aside and a small female figure, dressed in white robes which were in good order, not rumpled or soiled, stood before them in the full blaze of the magnesium light. Her arms and face were exposed, and were those of a negro or mulatto, not particularly prepossessing. A photograph was taken in about ten seconds, but was very imperfect.

This experiment was repeated twice. In the third trial the medium also came out and sat near the camera, and the com-

pany were requested to assist by closing their eyes, so as not to look at the psychic form. After all, the best photograph was quite indistinct. At the end of two hours the mediums were restored, but were in a very exhausted state.

A very satisfactory séance was held in a private sitting-room, in Newcastle-upon-Tyne, Friday, Sept. 3d, 1875.

"There were present (says Mr. Barkas) the lady medium, her young daughter, another lady and eight gentlemen, including myself. The room in which we sat is without closets or recesses of any kind; we screened one corner of the room by means of a curtain suspended from an iron rod, and we placed a small deal table without drawers within the recess formed by the curtain, and at a distance of about five feet from it the nine sitters sat in a quadrant of a circle, extending from wall to wall of the room, and completely enclosing the medium and her little daughter.

"*We all, therefore, sat in the open room*, and were quite visible to each other. A lamp was burning in the room with such brightness that *I could see the medium and all the sitters easily*, and could read the time by my watch. After sitting thus for about fifteen minutes, we were told to remove the table from the recess and materialization would take place. The table was removed and we sat in the open room, in the same order as before After sitting about ten minutes, during which time I saw the hands of the lady medium fall by her side, a small, white, flickering substance, about the size of a man's hand, appeared above the knees of the lady medium; it increased and diminished in size and brightness, and at last continued to grow until it covered the head, shoulders, and body of the medium in a fleecy white cloud. It then took a more solid and definite shape, and, descending to the floor, appeared to be a young female at least five feet high. This form was perfectly visible for about fifteen minutes. It gradually declined in height and width where it stood, and during the whole of the time I saw the right hand of the medium hanging passively by her side. The form decreased until it was about eighteen inches high, and again rose and increased in bulk; but this time it resembled a stooping old lady, wearing a Quaker bonnet, who moved feebly on the floor, touched the hands of four of the sitters, taking them between her fingers and thumb, and also permitting them to feel her dress. This figure *was visible for about twenty five minutes*, and at one time it rose to a height of about eight feet, bending over and overshadowing the medium. The form descended, as-

suming a normal size, and, coming forward past the medium, took a hand of one of the sitters between its finger and thumb. The form then turned to a position opposite the medium, at a distance of two feet from her, and, gradually declining in size, flickered away upon the floor.

"The forms *were seen to grow by all who were present. They were felt by four of the sitters; they appeared and disappeared in the open room.* There were no visible means by which they could be produced by merely optical illusion, and personally I am as satisfied as to their abnormality, reality and genuineness, as I am satisfied that the Thames river flows beneath London Bridge!"

This was an absolutely perfect experiment, the spirit forms appearing in company in the light without any cabinet concealment, or any possible source of deception, and being both seen and felt.

The scientist can demand nothing more, and the honest thinker perceives at once there is no possible conclusion but that these spirit forms appeared as stated, or that Mr. Barkas and all the other witnesses are *shameless liars*, endeavoring with no apparent motive, and with a singular concert of action, to impose a fraud upon the public, while thousands of people all over the world, considered honest and respectable by their neighbors, have entered into this sudden conspiracy for the diffusion of falsehood. This is the ground necessarily and blindly assumed by Dr. Carpenter and his backers, the extravagance and silliness of which might be amusing if presented in the lectures of Mrs. Caudle, but presented as science and philosophy it is the heaviest rubbish that ever wearied human patience.

Our narrative of spiritual facts must now be abruptly closed. A very brief record indeed would fill another volume, or extend this far beyond the original design. The following very brief mention of the displays of spirit power which have been authentically given to the public, is introduced to illustrate the frequency and authenticity of such phenomena among educated people who speak the English language. Among other nationalities of the Caucasian race the same phenomena are in progress, and twenty-two periodicals (nearly all monthly) are devoted to publication of the facts and discussion of the philosophy of Spiritualism.

REMARKABLE MEDIUMSHIP.

DR. THOS. L. NICHOLS and DR. MARY S. G. NICHOLS (accurate and scientific observers), of Malvern, England, report wonderful and perfect materializations under test conditions, through the mediumship of Willie Eglinton, in 1877.

The materializing phenomena of the Eddy family have been reported and thoroughly authenticated by many very competent observers, especially in the case of William Eddy, at Ancora, New Jersey. The most elaborate, accurate and critical account was published by Col. H. S. Olcott in 1875, under the title of "People from the Other World"—a book which should be perused by all who wish to form a correct judgment on this great question.

MRS. ANNA STEWART, of Terre Haute, Ind., has for several years given profound satisfaction to hundreds of visitors. The spirits, in a bright light, walk out before their friends, with whom they converse and perform the usual acts of social life, while Mrs. Stewart is seen entranced at the same time, and frequently dematerialize in view of the spectators.

MR. J. H. MOTT, of Memphis, Mo., who commands the confidence of all who know him, has for several years had the most satisfactory materialization of spirits, who converse with their friends, giving intellectual tests, and are perfectly recognized. Mr. I. L. Robbins, a public opponent of Spiritualism, who visited Mott for the purpose of detecting imposture, saw and conversed with his deceased parents, whom he had left in England twenty-five years before, and went away a thorough believer in what he had previously denounced.

MESSRS. BASTIAN and TAYLOR, of Chicago, who command confidence by the integrity of their proceedings, and who have been under the critical inspection of the editor of the Religio-Philosophical Journal, who tolerates no sort of deception or spiritual quackery, but subjects everything to strict investigation, have given as much satisfaction as any by the perfect and numerous materializations in their presence. The medium and materialized spirit have been seen at the same time, and on one occasion the daughter of Mr. and Mrs. D. H. Hale, who had been twenty-six years in the spirit-world, appeared as a beautiful and fully materialized spirit before a company of fifteen friends, and sat for her photograph in the blaze of a magnesium light. The photograph was successfully taken in the second trial.

MRS. ANDREWS, who was one of the first mediums for materialization for many years, and attracted visitors to Moravia, N. Y., has located at Cascade on Lake Owasco, where she is actively engaged in introducing the spirit world to her visitors. Mr. L. S. Dezendorf says: "Mrs. Andrews, who as a medium has hardly a peer, is a pure-minded, noble-hearted woman, actuated by no sordid nor mercenary motives, but with the good of humanity at heart; she is giving her time, and very life itself, to the service of the angels and the good of the cause we all love so much. Her home is the resort of men and women of education, culture and refinement, with whom association cannot fail to impress the visitor with the fact that Spiritualism is drawing to itself the best heads and the best hearts of the country."

MRS. HOLLIS, now MRS. BILLING, of Chicago, is the heroine of the remarkable book published by Dr. N. B. Wolfe, of Cincinnati, "Startling Facts," detailing the very wonderful materializations and spirit-voices in her presence, which afterward attracted great attention among the intellectual of Paris and London, and were warmly welcomed by George Sand (Madam Dudevant), the famous authoress. Her familiar spirits talk very freely and wisely in as loud a voice as the living, and with as much practical shrewdness; while the spirits interested in her visitors come to them, and speak in whispers of family or personal matters, which constitute decisive tests.

With MRS. MILLER, in Memphis, Tenn., many wonderful materializations have occurred, not only in the house but on an open lawn by moonlight.

That spirits will in a few years more be able in their materialized bodies to sustain long and satisfactory conversations with their friends, and even to address public audiences from the rostrum, is sufficiently shown by the fragmentary occurrence of this mental and physical combination which has already often been witnessed for a short time. Even when this shall have occurred, there will be stolid gazers who will look and not be enlightened—who are unwilling to believe "though one should rise from the dead." The dead have already risen in thousands of authentic instances, but the skeptical mind requires the resurrection to be absolute, complete in everything, free from all ghostliness, and *durable*. But even if the dead returned in all the perfection of life, mingling with their friends for days or weeks, the same psuedo-scientists who disregard a return of an hour's duration would continue to

repeat the dull stolidities which Dr. Carpenter has endeavored to make respectable.

The question of the identification of the materialized spirit with the deceased person represented, or with the medium, is not absolutely simple, inasmuch as the medium furnishes much of the spiritual material or power that is employed, and may therefore, by commingling in the result, modify its appearance. The elements loaned to the apparition return to the medium, and injuries to the former affect the latter.

In the case of DR. MONCK, of England, this emanation has been wonderfully displayed. Dr. M. has marvelous powers. In his presence, pencils rise and write on paper moved by nothing visible; messages are written on the interior of double slates, and spirit forms coming forth from his body attain a perfect materialization. The Rev. Thomas Colley says:

"Dr. Monck, under the control of 'Samuel,' was by the light of the lamp—the writer not being a yard away from him—seen by all to be the living gate for the extension of spirit-forms from the realm of mind into this world of matter, for standing forth thus plainly before us, the psychic or spirit-form was seen to grow out of his left side. First, several faces one after another, of great beauty, appeared, and in amazement we saw, and as I was suffered to stand close up to the medium, even touching him, I saw most plainly, several times, a perfect face and form of exquisite womanhood partially issue from Dr. Monck about the region of the heart. Then, after several attempts, a full formed figure, in a nebulous condition at first, but growing solider as it issued from the medium, left Dr. Monck and stood a separate individuality two or three feet off, bound to him by a slender attachment, as of gossamer, which at my request 'Samuel' in control severed with the medium's left hand, and then stood embodied a spirit-form of unutterable loveliness, robed in attire spirit spun, a meshy webwork from no mortal loom, of a fleeciness inimitable, and of transfiguration whiteness truly glistening."

This spirit-form, perfectly organized and solid but cold, walked out into the room with Mr. Colley and Dr. Kennedy, her hand on Mr. C.'s arm and then, returning to Dr. Monck, the filmy connection with his body near the heart reäppeared and the spirit-form was gradually dissolved and reäbsorbed into his person.

In this world of wonders and philosophic revelations, this incarnation of heavenly power and wisdom, those who wish to

indulge in the intoxicating luxuries of new and soul-elevating truths will find ample opportunity in visiting the numerous mediums whose history and capacities our space forbids even to mention.

Mrs. Boothby and Mrs. Seaver, of Boston, Mrs. Jennie Lord Webb, of Chicago, Mrs. Ada Hoyt Foye, of San Francisco, Mrs. Blandy, of Buffalo, Mrs. Maud E. Lord, Miss Gomer, of Denver, Colorado, Mrs. Hull, of Maine, Mrs. Thayer, of Boston, have become famous by their materializations, and a score of others less known to fame or publicity are making the truth known in their own circles.*

To those who do not visit mediums for phenomena, the wonderful inspired paintings, inspired poetry, inspired eloquence, inspired music, and occasionally inspired authorship may give a foreshadowing of the still higher phenomena of inspired philosophy, inspired science, and inspired history, which will render the next century so dazzling as to throw the present into a deep shadow.

And now, dear reader, as we have glanced toward a few astounding facts (*which are not the thousandth part of what have occurred,*) and the unimpeachable character of the narrators, what impression do they leave in our minds? *We cannot get rid of them!* We cannot believe that the enlightened, distinguished and scientific witnesses are insane—we cannot believe that skeptical scientists, and even men who believed neither in future life nor divine power, have surrendered their cherished convictions to any but overwhelming facts. We cannot accept the muddled absurdities of a Carpenter, which would require us to believe that a grand conspiracy in lying had spread through the world, embracing in its villanous meshes the scientist, the physician, the minister, the shrewd business man, the honest old farmer, and the women

*It is much to be regretted that persons of undoubted mediumistic power are sometimes so dishonorable as to assist their performances by deceptions, to carry on systematic frauds, and even to practice the still baser fraud of exhibiting their spiritual powers as mechanical tricks to an ignorant and gullible public. Even distinguished scholars and scientists are very easily gulled in this matter, as they are willing to accept the performer's assertion that he produced the effects by physical means which he could explain, without the slightest investigation, and without even demanding the explanation which he professes to be able to give, knowing that he cannot. With a greater degree of liberality in the public to appreciate and to sustain, as they deserve, honorable mediums, the frequency and power of their displays would greatly increase.

who are the loveliest, purest and most intellectual of their sex, compelling them by some demoniac power to lie to their friends and the public, to lie against their own previously cherished convictions, and against their own interest and popularity, and even means of livelihood.

If the testimony of many thousands (rapidly approaching millions,) is worth anything in the ordinary business of life, if it is suitable material for history, certainly it is far more valuable, far more reliable, when it is given in the face of social opposition and against the previous opinions of the witnesses. We may therefore say that the testimony in behalf of psychic science is far stronger than the testimony in favor of other sciences now recognized as established, for it is testimony given as *compelled by facts*, in spite of the adverse prejudices of the witnesses.

It is quite amusing to see how flippantly such a mass of testimony and knowledge is waved aside by those who dislike to meet it. The editor of the Popular Science Monthly says: "When the so-called Spiritualist's hypothesis is *offered for investigation* on the same terms and conditions as the other problems of Nature, there will be no difficulty in getting it investigated." But is not psychic science offered precisely as all other sciences are offered? as geology is offered us in mountain strata, zoölogy in the fishes of the sea, birds of the air and beasts of the land, botany in the field and chemistry in the minerals ready for our experiments? The scientist does not demand that mountains, seas and forests shall be brought to him and "*offered* for *investigation*." He goes in pursuit of the facts and always finds them. So do *scientists* go in pursuit of spiritual facts, wherever they exist, *and they find them;* but *pseudo-scientists* ask to have knowledge *brought to them* because they do not desire to learn. They imitate the lazy tramp who was hired to dig a field of potatoes, and when found by his employer at mid day reclining asleep in the fence corner, waked up and reminded of his duty, responded by rubbing his eyes, glancing from his bottle to the field of potatoes, and saying, with a dignified wave of the hand, "If you want your potatoes dug, *fetch 'em along.*"

The idea that anybody in the world is under any sort of obligation to hunt up and arrange facts to be "*offered for investigation*" to the very parties who have shown the least possible desire and capacity for investigation, is as amusing as it is presumptuous. The investigations of such persons are not *needed;* we simply demand that *until* they have in-

vestigated they shall not assail the conclusions or calumniate the reputations of those who *do* investigate.

Science needs no condescending patronage to-day. It is a power which is certain to move out of its way all organizations, creeds, philosophies and institutions that may be arrayed against truth.

Let the honest clergyman beware that he does not dishonor and mislead the church by placing her organization across the path of the triumphal march of such truths! Let the sincere Christian beware that he does not dishonor and slander Christianity by saying that she is adverse in any degree to that spirituality which is her own vital spirit, and without which she would soon become a cold skeleton of lifeless creeds and theories. If there is any book in the world which sustains in the most complete and solemn manner all the pretensions of Modern Spiritualism that book is the Christian Bible. Let those who doubt it in the least read the admirable work of Dr. Crowell.

But granting the question settled as to the advent of the spirit-world into human life with a power and brilliance increasing every day, *what then?*

First, it is obvious that the carnal half-developed mind of man to-day is hardly competent to entertain this glorious reality. The spirit-world in its grandeur and its power of coming to the earth is so far beyond our modes of thought that we are not only staggered by its reality, but disposed to fight against its recognition.

Obviously, therefore, the mind of man has to be enlarged and elevated to place it in harmony with truth. The brain must grow; its convolutions must assume new and better forms and finer structure. It devolves upon us, then, since we have discovered our mental imperfection, to undertake anew our own spiritual culture, to conquer our animalism, and to place ourselves in sympathy with the refinement and wisdom of the upper world by intercourse with its inhabitants—loving, reverent, religious association—seeking to know the truth, and live holy lives of service to our fellow beings, in accordance with it.

The prudent and reverential management of spirit-intercourse has been well illustrated by the Spiritualists of Nashville, Tenn. They have a society of thirty or forty members, who have rooms for spiritual purposes, and maintain a medium, Dr. McFall, with a comfortable salary. The society has been six years in existence.

Rev. J. M. Peebles gave a graphic account of the society in 1876, from which I quote the following extracts:

"They meet nearly every evening in the week to practice singing, engage in reading, or listen to spirit-messages through the mediumship of Dr. McFall. Neither developing mediums nor getting communications are so much the purposes of this circle, however, as the unfoldment and education of the soul. The members never resort to the spirits for instruction that can be easily obtained from other sources. No one from the outside world enters the sanctuary of this séance-room at once; but through well-directed effort and preparatory lessons from the directing intelligences, when found well qualified they are received by a full vote of the members and the approval of the spirits. Dr. Brown, a Yorkshire Englishman on earth, but long an inhabitant of the spirit world, in connection with Indians, is the immediate controlling spirit. And yet *he*, though wise and exalted, is but the pupil of an ancient Asian sage, who, when conditions permit, gives forth teachings that are as beautiful as profound and divine.

"The circle-room connected with this organization is a consecrated room. They meet at a regular hour. The unclean are not allowed to enter there to shed their filth. Each member has his or her appointed seat. The officers know their positions, the musical leader her duties. During the sessions the apartment is made dark, semi-dark, or fully lighted, just as the invisibles require. There is generally sufficient light, however, to write down the substance of the teachings. If the members, after candidly canvassing a subject, fail to agree, the matter is submitted to the spirits, and their decision upon the subject under consideration is final. Several connected with this institution assured me that whatever Dr. Brown had said to them of the future, whether relating to science or prophecy, had proven true. The cholera was prophesied of, and the members were warned to prepare for its coming. The Boston fire, financial crises, and the loss of both river and ocean steamers have been foretold, and the dates put on record. The medium is not allowed to receive fees, nor is he expected to take presents. The salary paid is ample for the support of himself and family. He neither claims, nor *has*, more rights than the others.

"Money will help no one into the Nashville organization of Spiritualists. The key-word is in the hands of the invisibles. The regular meetings, occurring twice a week, are for the members only. At other times strangers are admitted to the

spiritual feast. Among the crowning graces of this organized circle are its reformatory influences. Not only has it convinced the skeptic and confirmed the doubting, but it has made the miserly more liberal; the inebriate, sober; the suspicious, trusting; the tobacco-eater, cleanly; the selfish, charitable; the sad, cheerful; and the irritable, calm and happy.

"Only in an organized circle of noble, unselfish spirits is there moral safety for a medium; and only in an organized circle of mortals, with noble aspirations, can there be a practical and persistent manifestation of reformatory principles. Other conditions do little more than invite obsessions, and pander to the deceptions and unfulfilled promises of the demon-spheres.

"Mr. Stockell, of Nashville, a gentleman of fine culture, engaged extensively in the mercantile and manufacturing business, said to me: 'During one of our sessions we heard footfalls in our séance-room. And though in darkness, we could distinctly recognize a presence in the room, and even feel the moving of the atmosphere as he approached us. At length, holding the medium's hands in one of mine, and striking a match with the other, I saw, as the blaze flamed up, a man—a materialized, spiritual man, standing just forward of me, before the medium. Others also in the circle saw him. They were not only consciously awake, but critically observant. Soon tremulously approaching, he vanished, or rather was absorbed right into the medium.' Could there well be a more convincing demonstration?"

Spiritualism is another illustration of the grand truth of INFLUX. It is by the Divine Wisdom displayed in creation that the human mind is developed from its germinal condition in infancy. Observation and study, as we necessarily open new chapters of the great book of Nature, bring our minds nearer and nearer to apprehending the Divine Wisdom. The grandest chapter ever opened is that which exhibits the spirit-world. Few are really prepared for its study. But it is to be studied in time by all, and the human race is thereby to reach a higher development than ever.

Nothing is clearer to a correct thinker than this—that the reäppearance on earth of the departed is *the grandest fact in the world's history*, and that the nineteenth century will be distinguished in the world's history beyond all previous centuries as the period of the auroral dawn of an illumination from the heavens, changing the aspect of human life as the dark landscape is changed when the sun rises above the horizon.

Its roseate splendors are now breaking through the fogs of night, and those who are on the mountain tops of observation and philosophy see a vast deal of the outspread splendor which is unknown in the goitrous valleys of skepticism, where only the midday sun can be seen.

I doubt whether the receivers of spiritual truths have even yet realized the grandeur of the new phenomena in an intellectual sense, however they may appreciate their beauty and benevolence. Most persons have approached this subject in so cautious and caviling a manner, with so cold and critical a skepticism, looking for flaws or fraud, that they have failed to realize the grandeur of these glimpses of the supernal; nor can they be duly appreciated until that hostile and suspicious mood of mind is laid aside and we feel with loving reverence that we are approaching nearer and nearer to the holy of holies—to all that should command the love and worship of humanity—"Nearer, my God, to Thee!"

The intellectual grandeur of these revelations consists in this: that they have solved forever the problem of the ages, which, but for this supernal solution, would have vexed the brain and befogged the path of humanity in all coming time.

This problem is still, in the highest ranks of science and literature, discussed as doubtfully as in the infancy of speculation in Greece, without any progress toward a solution. All the world's science and *so called philosophy* has not brought the modern leaders of the scientific corps any nearer to the truth than simple instinct or intuition—the consciousness of a truth that fills all nature—has brought men in all ages, even without the aid of education.

The crass materialism of the most eminent scientists of England and Germany has decided, not by reason, but by an animal impulse which is stronger than reason, that matter has in itself all potencies that exist, while men in whom the spiritual is in ascendency over the animal, have decided by their common-sense that there is something more important than matter.

This great, unsettled question of the ages—whether Matter is Lord ascendant of the universe and all else is but the varied phases offered by matter, or whether there is something higher, greater and nobler than matter, of which matter is the phenomenal aspect—is the question which human reason has utterly failed to dispose of, and upon which reason might operate for a thousand years under the guidance of the scientific conceptions which dominate in England and Ger-

many, without coming one inch nearer to the solution, unless it be a solution to pronounce matter the sole real existence and all else but phenomenal.

There can be no true solution of the question between matter and spirit, except by allowing spirit as well as matter to appear in the court of arbitration. But all fashionable scientific bodies rigidly exclude from cognition all but material science, which they follow zealously in its most trivial, tedious and really worthless facts, and hence know nothing and understand nothing but matter. The spirit-world has been speaking to mankind through all time, as the most ancient religious records show, but to the scientific mind of the schools this voice is a nonentity.

Leaving out of view the psychic facts of Spiritualism and Animal Magnetism, and those of religious histories, it is utterly impossible to prove the existence of the human soul, or of anything but matter—and hence under the guidance of physical scientists the world is losing its religion and its clearest intuitions and preparing to live its carnal life without one ray of light from above.

But just as this disastrous eclipse had begun to overshadow the regions of material civilization the glory of the spirit-world has come from behind the cloud and put an end forever to the progress of this desolating darkness by demonstrations that must penetrate the most benighted minds.

All honest doubts of the existence of the soul and the Divine are now in progress of extinction. *Spirit has proved itself omnipotent over matter, to make and to unmake it.* The invisible and apparently inaccessible spirit-power, hid from mortal eye, is called to our side by the voice of sympathy and affection, and forthwith it creates forms that in earth life required thirty years or more of continued growth. From the depths of the invisible—what would be pronounced by all the scientific bodies of England, Germany, and France *nonentity*, for neither the senses nor the chemical tests can discover anything—there springs into existence at once a solid, living human being with all the physical powers and intelligent capacities of a vigorous life—a Katie King with a supernal refinement and grace that win the love of all, or a John King with a sturdy frame and a muscular grasp which could crush the hand of a doubter.

Amazing and wildly romantic facts! But even more marvelous things succeed. The new being, standing before us as he stood in life, proceeds, like a magician of the Arabian

Nights, to create fabrics before us, costly shawls and clothes or implements suggested by his fancy, solid and real as anything on earth, but which he dissipates again as he pleases. He can make and he can unmake. The Almighty fiat, "'Let there be light,' and there was light," is illustrated by an experimental creation before us at the hands of a being who was once like ourselves, but who has passed into the sphere in which Divine omnipotence resides.

But this is not all. The demiurgic potency seizes on matter that is before us. Our spiritual visitor, with all the powers and faculties of man, eats and drinks as we do, and enjoys it. But when the time of his sojourn is over, and he wishes no longer to tax the energies of the medium's constitution, he dissolves back into the invisible that body which he had created, and with him disappears the food and drink that he had consumed. That much of matter he has spiritually controlled and resolved into its spiritual elements, as other substances have frequently been spirited away beyond human cognizance.

Where then is the boasted indestructibility of matter which England's materialistic philosopher assumes as the most certain of all things? Where is matter itself in the plan of the universe? Not at the source of all power, but a helpless, powerless tool in the hands of the only real power—nay, not even so much as that, not a tool, for that has some permanent self-existence, but a mere apparition—a form that spirit makes and unmakes, as the artist behind the scenes moves the puppets he has made, or unmakes them when he is tired of their existence.

No longer have we any question whether matter is eternal, or whether there is a Great Spirit paramount over all matter, since even an humble spirit like ourselves may play with matter as a child plays with the bubbles that it forms and breaks.

How majestic, how Godlike does man appear in this new revelation of his power! How glorious our own intellectual destiny, since we, too, shall in a few more years pass behind the grand cosmic curtain that hides the mysteries of all things and learn the secrets of Nature, the hidden powers from which all that is exists, and the miserable shallowness of the superficial science of the universities.

Verily these spirits seem as little gods, for they may appear in the same hour, or even in the same minute, on opposite sides of the globe, in a splendor of costume which earth cannot equal, and with a beauty which bespeaks their heavenly

home, and yet they are only, as the angel said to John, our fellow servants.

Grandest of revelations! Spirit is all in all; matter is phenomenal; man is a spirit, and when he leaps from his material encasement he soars into a realm of beauty and wisdom beyond his best imaginings, if he has not debased his spirit here —a realm of happiness more exalted in proportion as he has led the life of truth and love on earth.

Glorious destiny! how doth it lighten the darkest sky of the sons and daughters of toil to know of their heavenly home, and to speak with the radiant ones who have gone before! And how powerful the motive to live the highest possible life on earth, the life of love and duty, that we may go not into the dark earth-bound realms of those who have lived only for self, but into the mansions of perfect bliss and eternal progression.

If the mind of man assimilates to that with which it is in contact and in contemplation, surely the open view of the glory of the heavens which we are now permitted to enjoy, and the society of the wise and good who come down to us, will make life on earth more like the heaven above.

Believing that the knowledge of these things enlarges the mind, brightens the genius, purifies the moral nature, and strengthens every loving emotion, I deem it a duty of the highest character to diffuse this knowledge for the benefit of mankind, and to urge upon all the reading of the deeply interesting literature in which it is to be found.

I would therefore urge upon the reader, if he is not already familiar with the subject, to procure some of the following works, and enjoy the feast of reason and elevation of soul which their interesting pages impart.

SPIRITUAL LITERATURE.

Not having time myself to look over the library of spiritual works and give a critical estimate of their value, I have requested a scientific friend, in whose judgment I have much confidence, to give me a brief notice of the spiritual works in his own possession. The following is his communication:

"*Footfalls on the Boundary of Another World*," by R. D. Owen. One of the best substantiated records of apparitions and spiritual phenomena ever published.

"*The Debatable Land*," by R. D. Owen. Embracing an argumentative and forcible appeal to the clergy to examine our evidence; also narrations of remarkable manifestations,

many of which came under his own observation. Style clear calm, and, like his arguments, convincing.

"*Spirit Communion*," and "*Supramundane Facts*," by Rev. Dr. Ferguson. The spiritual philosophy and spirit teachings; many personal facts of much interest and many communications. These books are recommended without reserve.

"*Clock Struck One*," "*Clock Struck Two*," and "*Clock Struck Three*," by Rev. Samuel Watson, D. D. Christian Spiritualism. The Church and its clergy are appealed to, and the Bible is brought on the witness stand in evidence of the truth of Spiritualism. Written with ability.

"*Bible Marvel-Workers*," by Allen Putnam. Christian Spiritualism. Showing with much force and clearness the identity of the Spiritualism of the Bible with that of our day. Should be widely circulated.

"*Spirit Manifestations*," by Adin Ballou. Arguments supported by facts. Forcibly and fairly written. A good book for the general public.

"*Miracles, Past and Present*," by Rev. William Mountford. A very able work, in which Spiritualism is not made too prominent; intended for minds who have not given any attention to the subject, and who would not read a book in which Spiritualism is presented in all its fullness.

"*Night Side of Nature*," by Mrs. Crowe. (English.) A book of dreams, ghosts, wraiths, spectral lights, haunted houses, and other remarkable spiritual phenomena. Well written, and admirably calculated to impress the popular mind.

"*History of the Supernatural*," two volumes, by William Howitt. (English.) Truly what its name implies, and *apparently* exhaustive of the subject. It is a storehouse of facts, not only supernatural but of those related to it. It is one of the best works in the catalogue of spiritual books.

"*Arcana of Spiritualism*," by Hudson Tuttle. As an exposition of the philosophy of Spiritualism it is not excelled, if equalled. Too much praise cannot be awarded it.

"*Arcana of Nature*," two volumes, by Hudson Tuttle. A treatise on the laws and history of creation. A purely scientific work, written with ability. Tuttle writes under inspiration. A splendid worker—able, fearless and truthful.

"*Planchette*," by Epes Sargent. One of the best works in the list. Argumentative and philosophical, with narrations of facts—pertinent. Cannot be praised too highly.

"*Proof Palpable of Immortality,*" by Epes Sargent. Dealing more in facts, but also philosophical; very able, like all his other productions. A most excellent book.

"*Miracles and Modern Spiritualism,*" by Alfred Russell Wallace. This is well known. There is no writer who excels Mr. Wallace—in our ranks—in clearness, force and ability. I admire him greatly.

"*A Discussion on Spiritualism,*" by Brittan and Richmond. Philosophy and phenomena. Both sides are here represented, for and against Spiritualism. Richmond attacks Spiritualism with more knowledge of it, and therefore with more force, than any other opponent who has entered the lists against it. He shows to much better advantage than Carpenter on this account, but Dr. Brittan, I think, vanquishes him.

"*Spiritualism,*" by Edmonds and Dexter. Consists mostly of spirit teachings through the mediumship of Dexter. The language and style are good, and the ideas are generally acceptable. A good and useful book.

"*Spiritual Tracts,*" by Judge Edmonds. Twelve separate Tracts, written by the Judge at different times, bound together. They treat of the various phases of Spiritualism, narrating instances of manifestation, and contain copies of letters to and from the Judge on the subject of Spiritualism. They are excellent for beginners.

"*Divine Revelations,*" (and other works of his,) by Andrew Jackson Davis. They treat of Natural and Spiritual Philosophy, perhaps more theory than fact, but much of the latter; very speculative, and to speculative minds very attractive and useful.

"*Celestial Telegraph,*" by A. Cahagnet. Written by a Frenchman—a *proletaire.* He was a magnetizer, and had a number of highly developed sensitives at his command, and through them received revelations anticipating those of Modern Spiritualism. His book was published in 1848. It is one of the very best books to place in the hands of beginners, and all can learn from it.

"*Modern American Spiritualism,*" (a History of) by Mrs. E. H. Britten. For popular use and for reference it is a good book. There are a great many facts recorded which are valuable, and as there is little science or philosophy in it, it makes light and entertaining reading. It has done much good.

"*People from the Other World,*" by Col. H. S. Olcott. Mostly taken up with narrations of the materialization séances of the Eddy Brothers at Chittenden, Vt. Well written and useful.

"*Incidents in My Life*," two volumes, by D. D. Home. Written with clearness and simplicity, and well calculated to impress thinking minds with the truth of mediumship and the manifestations.

"*Report on Spiritualism of the London Dialectical Society.*" The best and most convincing report of investigations in Spiritualism. It deals alone in the facts which came under the observation of the sub-committees, and these challenge the respectful attention of unprejudiced minds.

"*Poems from the Inner Life*" and "*Poems of Progress*," by Lizzie Doten. The most beautiful truths of Spiritualism are here expressed in poetry of a high order of merit. They are unequalled, and every Spiritualist especially should own them.

PAMPHLETS.

"*Does Matter Do It All?*" by Epes Sargent. This is a reply to Prof. Tyndall's attack on Spiritualism, and is a brief but energetic and able answer to his contemptuous and false accusations.

"*Is Spiritualism True?*" by William Denton. Arguments supported by illustrative facts. *Excellent.*

"*Researches in the Phenomena of Spiritualism*," by William Crookes. Three pamphlets—1, 2, and 3—embracing "Spiritualism Viewed by the Light of Modern Science, and Experimental Investigations on Psychic Force," "Psychic Force and Modern Spiritualism," "Researches in the Phenomena of Spiritualism." Taken up with narrations of ingenious and carefully guarded experiments with Home and Miss Florence Cook, with comments thereon and replies to scientific critics. The shrewd and able and careful scientific investigator is demonstrated on every page.

"*Is It the Despair of Science?*" by W. D. Gunning. A citation of facts in support of the truth of the manifestations, unpretentious and well calculated to make people think and perhaps investigate for themselves.

"*The Gist of Spiritualism*," by Warren Chase. Five lectures, in which Spiritualism is presented scientifically, philosophically, religiously, politically and socially—a useful pamphlet to the well-read, intelligent man, and should be better known; not profound, but clearly and rather forcibly written.

"*A Defence of Modern Spiritualism*," by Alfred Russell Wallace. A summary of important manifestations supported

by clear and forcible argument. The science and philosophy of Spiritualism connect the whole into a compact and finished though necessarily limited exposition of Spiritualism and its phenomena. It, like all his other books, is unsurpassed in furnishing food for thought, and should command the respect of all intelligent people.

"*Real Life in the Spirit-Land*," by Mrs. Maria M. King, is also one of the best books I have known of for furnishing information as to the varied conditions of spirits in their world. I have had the *most* of her descriptions confirmed through my medium. I esteem it highly.

Other literary friends familiar with spiritual literature have given me brief notices of a number of publications in addition to the above; and without assuming much responsibility myself I give the opinions of others:

"*Identity of Primitive Christianity and Modern Spiritualism*," by Eugene Crowell, M. D., of Brooklyn, N. Y. Two large octavo volumes. An admirable, exhaustive and instructive work. The best publication yet to lead men from old opinions to modern science. Every Spiritualist should have a copy to enlighten his clerical and Orthodox friends.

In addition to his "*Divine Revelations*," A. J. Davis has written much that is very interesting, amounting in all to twenty-nine volumes. The writings of Mr. Davis which are best adapted to the instruction of those who are unfamiliar with Spiritualism are the "*Philosophy of Spiritual Intercourse*" and the "*Present Age and Inner Life; or, Spirit Mysteries Explained.*" The career of Mr. Davis has been so remarkable that every liberal reader should know something of his writings.

"*Man and His Relations*," by Dr. S. B. Brittan. An interesting work on mind and body, covering a wide range of important phenomena, by one who has long been an eminent cultivator and exponent of Spiritualism.

"*Soul of Things; or, Psychometric Researches and Discoveries*," by William and Elizabeth M. F. Denton. In three volumes. A fascinating and marvelous work, being an attempt by the psychometric and intuitive faculties to explore the past history of the globe and the condition of the planets. The scientific ability of Prof. Denton gives great value to everything from his pen.

"*Origin and Antiquity of Physical Man, Scientifically Considered*," by Hudson Tuttle. Original and startling.

"*Year-Book of Spiritualism*," by Hudson Tuttle and J. M. Peebles. A very interesting and valuable compilation.

"*Swedenborg, His Life and Writings*," by William White. A standard work of 767 pages.

"*Gates Ajar*," by Elizabeth Stuart Phelps. A very popular and pleasing book, pervaded by spiritual ideas.

"*Spirit People.*" A scientific description of spirit manifestations in London, by W. H. Harrison, editor of "Spiritualist."

"*The Spirits' Book*," by Allan Kardec. Translated from the hundred and twentieth thousand in French by Anna Blackwell. The doctrine of re-incarnation is taught by Kardec.

"*Hafed.*" A strange and marvelous book, showing the wonderful paintings by old German artists through the mediumship of David Duguid of Glasgow, and the marvelous communications through Hafed, the Persian, a cotemporary of Christ.

"*Startling Facts in Modern Spiritualism*," by Dr. N. B. Wolfe. The style of this book is not prepossessing, but its facts are really startling. They consist chiefly of experiences with Mrs. Hollis, at Cincinnati.

"*Old Truths in a New Light*," by the Countess of Caithness. An endeavor to reconcile material science with spiritual science and with Scripture—a valuable book.

"*Truths of Spiritualism.*" Immortality proved beyond a doubt by living witnesses: by E. V. Wilson, the seer. Compiled from twenty-five years' experience. 400 pages.

"*Question Settled.*" A careful comparison of Biblical and Modern Spiritualism, by Moses Hull.

"*Biography of Mrs. J. H. Conant*," the famous medium, with prefatory remarks by Allen Putnam.

"*Spirit Invocations; or, Prayers and Praises*," publicly offered at the Banner of Light Circle-Room by more than a hundred spirits of various nationalities through Mrs. Conant (256 pages), a remarkable illustration of the beauty and eloquence of religious thought in spiritual circles.

"*Death in the Light of the Harmonial Philosophy*," by Mary F. Davis.

Danskin: "*How and Why I became a Spiritualist*," by W. A. Danskin.

Smith: "*My Experience; or, Footprints of a Presbyterian to Spiritualism*," by Francis H. Smith.

Shindler: "*A Southerner among the Spirits*," by Mrs. Mary

D. Shindler of Memphis—an interesting and satisfactory narration of Mrs. Shindler's experience and observations.

"*Golden Memories of an Earnest Life.*" A biography of A. B. Whiting.

Hazard: "*Eleven Days at Moravia,*" (pamphlet,) "*Mediums and Mediumship,*" (pamphlet,) by Thomas R. Hazard. Very interesting.

"*Woodman's Reply to Dwight on Spiritualism,*" (pamphlet.)

"*An Epitome of Spiritualism,*" by a Magnetic Physician.

Angell: "*Why I am a Spiritualist,*" by J. B. Angell, (pamphlet.)

Barrett: "*Looking Beyond.*" Life, soul, the celestial body, and their relations, by J. O. Barrett.

Foster: "*All About Charles H. Foster, the Wonderful Medium,*" by George C. Bartlett.

Mumler: "*Personal Experiences of W. H. Mumler in Spirit-Photography.*" Written by himself; containing many important facts.

"*Spiritual Harp.*" A collection of vocal music, by J. M. Peebles and J. O. Barrett.

"*Child's Guide to Spiritualism,*" by Lucy M. Burgess.

"*Stories for Our Children,*" by Hudson and Emma Tuttle.

"*Animal Magnetism,*" a complete practical treatise on that science and its application to medical purposes, with observations on the affinity existing between Magnetism and Spiritualism, ancient and modern, by the Countess Caithness de St. Dominique.

"*Facts in Mesmerism,*" by Rev. C. H. Townshend. An interesting and admirable book.

"*Letters on Animal Magnetism,*" by Prof. Gregory. A valuable and standard work.

"*Mesmerism in India, and its Practical Application in Surgery and Medicine,*" by Dr. James Esdaile. A standard work, full of interesting facts.

"*Instruction in Animal Magnetism,*" by J. P. F. Deleuze. Translated from the French by Hartshorne. A standard work for half a century.

In the foregoing works every cultivated and liberal mind will find a vast amount of delightful instruction. They should not be confined to the circles of the liberal-minded who appreciate spiritual truth, but should be sent everywhere as missionaries and educators. *They should be placed in the hands of the young.* You, my intelligent friend, should be kind

enough to extend your enlightenment to others. If you should have three or four of these standard works in your possession (and you ought to have twenty), you should keep them out in continual use as missionaries among your friends, especially your youthful friends, instead of resting idly on your shelves. The perusal of a single good volume is often a turning point in a young man's life. Every bookseller who introduces these works, every editor who calls attention to them, every humble colporteur or agent who secures them readers, performs a task more beneficial to mankind than the delivery of an eloquent address—for he brings elcquence, wisdom and moral elevation to those who need such influences.

But the circulation of good books alone is not the *fulfillment* of our duty. The weekly spiritual press devoted to these high themes, which are almost entirely ignored by the secular press, is the most active power for the advancement of "the good time coming," and the money or personal exertion that we use in enlarging their circle of readers is nobly and profitably applied. Spiritualists whose idle or unenlightened conscience permits them to ignore the spiritual press, who do not even take a single spiritual newspaper, should be sharply reminded by their more enlightened friends that they cannot honorably evade their just responsibilities in this matter without inflicting a wrong upon themselves.

A considerable amount of prejudice against Spiritualism has arisen partly from the vague, indefinite character of spiritual communications through mediums of weak, uncultivated and unscientific minds, and partly from the supercilious and exacting criticism of skeptics, who demand profound, practical and scientific communications as a test of their spiritual origin, forgetting that spirits are not speaking in person, but endeavoring to give light through a medium, as the sun endeavors to shine through dense masses of clouds, and that in many cases the sun is not present and the cloud only reflects the light of some terrestrial fire—in other words, the medium, without any spiritual impression, reflects the impression of earthly minds.

In demanding precise facts, names, dates and forcible expressions from spiritual sources, we forget that exact physical knowledge, with scientific and forcible statements, belongs to this life of material forces and resolute struggles, but not to the life of spiritual gentleness and undisturbed serenity which our departed friends enjoy. In leaving this life we leave its passions and strong impulses behind, which are no longer

needed in a realm governed by the most delicate sympathies.

The entire basilar region of the brain which impels the physical forces and appetites of the body, and which in the front lobe contains the animal intellect, ceases to act with power when its material instruments have been lost and its existing material surroundings have been removed. Hence we have no impassioned or dogmatic expressions, no vehement or coarse language, and but little of physical details or the minutiæ of science and business. The memory of the physical is not obliterated, but becomes entirely subordinate to the higher intellect, and the faculties which look at the interior nature of things instead of their external forms. The influx of intelligence from the spirit-world, therefore, will not be of the kind that physical scientists demand. It will be poetical, loving and philosophic. It will coöperate with and exalt our intuitive faculties. It will inspire us to emulate the love and purity of heaven; it will assist the evolution of truth, and reveal, by interior insight, truths which external science fails to attain.

The grandest extension of physical science, biological science and philosophy, which is to come in the future, will come by the systematic use of the long-neglected intuitive faculties of man, aided by the contiguous power of the spirit-world, which is ever near to the higher movements of genius and of love. Wisdom belongs to the soul, not to the body—to the higher and subtler intellectual powers, not to those which deal entirely with matter—and in proportion as our culture becomes more psychic we may realize in this life that elevation, breadth and freedom of the soul which make us wise as well as good, and which belong to the life in heaven.

NOTE.

EXPERIENCE OF PROF. AGASSIZ, OF NEUCHATEL, SWITZERLAND, GIVEN BY HIMSELF TO REV. C. H. TOWNSHEND.

Notes Relating to Animal Magnetism. Feb. 22d, 1839, in the morning.

"Desirous of knowing what to think of animal magnetism, I for a long time sought for an opportunity of making some experiments in regard to it upon myself, so as to avoid the doubts which might arise on the nature of the sensations which we have heard described by magnetized persons. M. Desor, yesterday, in a visit which he made to Berne, invited Mr. Townshend, who had previously magnetized him, to accompany him to

Neuchatel and try to magnetize me. These gentlemen arrived here with the evening courier, and informed me of their arrival. At eight o'clock I went to them. We continued at supper till half-past nine o'clock, and about ten Mr. Townshend commenced operating on me. While we sat opposite to one another, he in the first place only took hold of my hands and looked at me fixedly. I was firmly resolved to arrive at a knowledge of the truth, whatever it might be; and therefore the moment I saw him endeavoring to exert an action upon me I silently addressed the Author of all Things, beseeching him to give me the power to resist the influence, and to be conscientious in regard to myself as well as in regard to the facts. I then fixed my eyes upon Mr. Townshend, attentive to whatever passed. I was in very suitable circumstances; the hour being early, and one at which I was in the habit of studying, was far from disposing me to sleep. I was sufficiently master of myself to experience no emotion, and to repress all flights of imagination, even if I had been less calm; accordingly it was a long time before I felt any effect from the presence of Mr. Townshend opposite me. However, after at least a quarter of an hour, I felt a sensation of a current through all my limbs, and from that moment my eyelids grew heavy. I then saw Mr. Townshend extend his hands before my eyes, as if he were about to plunge his fingers into them, and then make different circular movements around my eyes, which caused my eyelids to become still heavier. I had the idea that he was endeavoring to make me close my eyes; and yet it was not as if some one had threatened my eyes, and in the waking state, I had closed them to prevent him; it was an irresistible heaviness of the lids which compelled me to shut them; and by degrees I found that I had no longer the power of keeping them open, but did not the less retain my consciousness of what was going on around me; so that I heard M. Desor speak to Mr. Townshend, understood what they said, and heard what questions they asked me, just as if I had been awake, but I had not the power of answering. I endeavored in vain several times to do so, and when I succeeded I perceived that I was passing out of the state of torpor in which I had been, and which was rather agreeable than painful.

"In this state I heard the watchman cry ten o'clock; then I heard it strike a quarter past; but afterward I fell into a deeper sleep, although I never entirely lost my consciousness. It appeared to me that Mr. Townshend was endeavoring to put me into a sound sleep: my movements seemed under his control, for I wished several times to change the position of my arms, but had not sufficient power to do it, or even really to will it; while I felt my head carried to the right or left shoulder, and backward or forward, without wishing it, and indeed in spite of the resistance which I endeavored to oppose; and this happened several times.

"I experienced at the same time a feeling of great pleasure in giving way to the attraction, which dragged me sometimes to one side, sometimes to the other; then a kind of surprise on feeling my head fall into Mr. Townshend's hand, who appeared to me from that time to be the cause of the attraction. To his inquiry if I were well, and what I felt, I found I could not answer, but I smiled; I felt that my features expanded in spite of my resistance; I was inwardly confused at experiencing pleasure from an influence which was mysterious to me. From this moment I wished to wake, and was less at my ease; and yet on Mr. Townshend asking me whether I wished to be awakened, I made a hesitating movement with my shoulders. Mr. Townshend then repeated some frictions, which increased my sleep; yet I was always conscious of what was passing around me. He then asked me if I wished to become lucid, at the same time continuing, as I felt, the frictions from the face to the arms. I then experienced an

indescribable sensation of delight, and for an instant saw before me rays of dazzling light, which instantly disappeared. I was then inwardly sorrowful at this state being prolonged; it appeared to me that enough had been done with me: I wished to awake, but could not. Yet when Mr. Townshend and M. Desor spoke I heard them. I also heard the clock and the watchman cry, but I did not know what hour he cried. Mr. Townshend then presented his watch to me, and asked if I could see the time, and if I saw him; but I could distinguish nothing. I heard the clock strike the quarter, but could not get out of my sleepy state. Mr. Townshend then took me with some rapid transverse movements from the middle of the face outward, which instantly caused my eyes to open, and at the same time I got up, saying to him, 'I thank you.' It was a quarter past eleven. He then told me, and M. Desor repeated the same thing, that the only fact which had satisfied them that I was in a state of magnetic sleep was the facility with which my head followed all the movement of his hand, although he did not touch me, and the pleasure which I appeared to feel at the moment when, after several repetitions of friction, he thus moved my head at pleasure in all directions.

AGASSIZ."

In the foregoing narrative it appears that Prof. Agassiz was skeptically opposed to animal magnetism, and instead of seeking to develop its phenomena he did his best to defeat Mr. Townshend—even praying for divine assistance to fortify him and make the experiment a failure. But for this steady resistance he would have become a clairvoyant of very high powers, and would have been enabled by the peculiar penetration into nature thus developed to become the greatest naturalist the world has ever seen—more than doubling the brilliance of his career in science.

The frontal conformation of his head was remarkably favorable to the career of a profound clairvoyant philosopher, but, unfortunately, persons of the susceptible temperament are susceptible of other influences as well as the inspiration of nature and from the higher world. They fall under the dominion of the social influences that surround them, and sometimes become by sympathetic skepticism the most decided opponents of truths of which their own experience is a perfect illustration. It is absolutely necessary that such persons should be isolated from degrading skeptical influences unless they have sufficient strength of character and disinterested love of truth to rise above social influences and prove faithful to their own interior knowledge.

Agassiz never attained this independence of thought and disinterested love of truth. His sympathy with the sphere in which he moved, shown even in 1839, in his resistance to the progress of an experiment and his determination that it should not go too far, continued in his career at Paris, and afterward amid the skepticism of Harvard and fashionable Boston society. Hence he never uttered one word in behalf of the truth of animal magnetism which he had felt in his own person, and became one of the most intemperate opponents of Spiritualism, doing his best to defeat any fair investigation. No doubt he felt interiorly that if he should expose himself fairly to psychic influences, he might again become a passive subject, and thus encounter the ridicule or criticism of his associates.

It is over twenty-five years since as a medical professor I met Prof. Agassiz at Cincinnati, and invited his attention to the subtle action of medicines without contact on the human constitution. But the subject did not interest him, not being on the programme of old subjects approved by fashion. The slavery of women to European fashions is not more thorough than that of many scientists.

It is a lamentable fact that moral courage to assert and maintain a novel

and unpopular truth is extremely rare in the leading classes of society. Agassiz was a striking example of this. But the coming revolution of opinion will remove these hindrances, and the Cuvier and Agassiz of the past will be overshadowed in fame by future scientists, whose noble endowments will not be repressed by society, who will use *all* their intellectual powers, and will not be limited to the exterior surface of Nature and mere mechanical effects, but will comprehend realities as well as appearances, and causes as well as effects.

SPIRITUALISM AND NATURAL LAW.

THE editor of the Popular Science Monthly has in the issue of that magazine for October condescended to admit an article from Dr. J. R. Buchanan, in reply to Dr. W. B. Carpenter's recent work on "Mesmerism, Spiritualism, &c., Historically and Scientifically Considered." Mr. Alfred R. Wallace's reply to the same work had been already allowed a place in a *Supplement* to the Monthly. It is useless to inquire whether these favors are due to a love of fair play, or to a sense of a growing spiritualistic sentiment which it is thought best to treat with an air of respect. It is enough that an article unequivocally defensive of the reality of the spiritual phenomena has at last found admission in a magazine of so solid merit.

But the editor in his place hastens to manifest his sympathy with the prevailing scientific incredulity upon the subject by censuring the temper in which Dr. Buchanan has responded to the utterances of Dr. Carpenter, and particularly to criticise the extension which Dr. Buchanan has given to the phrase "laws of Nature." The point of his criticism can be best exhibited by citations from the editorial. Dr. Buchanan had asserted that the Spiritualists were the foremost of all men to insist on the inviolability of those laws, and to claim their extension not only over all physical phenomena, but throughout the equally extensive psychic realm. To this the editor, Prof. Youmans, answers:

"It is obvious that Dr Buchanan here uses terms to suit himself, as he gives to the phrase 'laws of Nature' a meaning very different from its established scientific significance. In its scientific sense, the term 'Nature' designates that

sphere of phenomena, material and mental, of which we have constant experience, which is accessible to the human faculties, and which by its order becomes a subject of methodical knowledge; while the laws of Nature are the uniformities of action that are coëxtensive with this sphere. To this tract Dr. Buchanan annexes a psychic realm, meaning thereby not the common sphere of mind which is already embraced by the term 'Nature,' but a super-mundane, extra-material, preternatural, or spiritual world, above and beyond the sensuous order. This supernal region he claims to bring under the operation of the laws of Nature, and therefore to make it a part of Nature, which we hold is simply to confuse all distinctions and confound the natural with the supernatural."

We grant the truth of Prof. Youmans's assertion, that Nature in its scientific sense comprises that sphere of phenomena, material and mental, which he has well indicated by three essential criteria: (1) that (embracing classes of objects) of which we have constant experience; (2) that which is accessible to the human faculties; (3) that which by its order becomes a subject of methodical knowledge; and we grant that the laws of Nature are the uniformities of action coëxtensive with this sphere.

What we assert as Spiritualists is, that the spiritual phenomena *are* within the proper scope of scientific inquiry, and that science has of late assumed a direction so thoroughly materialistic that its cultivators are angry with the phenomena *because they are so strongly suggestive that themselves are at fault.*

Laying out of view the constitution and movements of the heavenly bodies, as a department of science of which there is at present no question, in the realm of phenomena it is the business of science to deal with chemical compounds, the so-called imponderable agents, and the mineral, vegetable, and animal kingdoms as such.

Every fact of Spiritualism falls properly within the special science of anthropology. Its subject-matter is found in sounds musical or otherwise, changes in the structure of substances, the locomotion of ponderable bodies, in writings, pictures, maladies, and trances, as exhibited in their connection with persons called "media." These subjects are legitimate ones for the treatment of science, and on their basis Spiritualism rests. It cannot reasonably be objected that because the peculiar facts with which Spiritualism has to do are unusual—that because the sounds, the movements of ponderable bodies,

the writings, the maladies and trances known to Spiritualism are more or less abnormal and mysterious, that therefore they are not proper for scientific inquiry. None of them are so inconsistent and infrequent that they have not often recurred. Moreover, in every field but that of the spiritual phenomena, science has hitherto delighted to get its one unique fact in order to assign it its place in nature. A thrill of pleasure would pervade every committee of the Royal Society if it were announced in their solemn assembly that there had lately been discovered in zoölogy a new species of the genus *mephitis*. Why should not science be on the alert for new and strange facts connected with man's organism or his actions? The facts of Spiritualism certainly answer to all the criteria of the subjects-matter of any science, as laid down by Prof. Youmans. They are such facts as have been, and still are, repeatedly experienced. They are not only accessible to the normal action of the human faculties, but most of them are quite palpable to the senses. The variety in which they occur, renders them susceptible of classification and methodized knowledge, and thus suggests that the law of their genesis and evolution can be comprehended.

Prof. Youmans's real objection, however, to Dr. Buchanan's views, is that he includes a psychic realm within what he denominates "Nature," and thus embraces in Nature "a preternatural, or spiritual world, above and beyond the sensuous order." As it is charged that such an inclusion of a "world above and beyond the sensuous order," breaks down and abolishes the barrier between the natural and supernatural, we should of course infer that Prof. Youmans restricts the proper domain of the science of phenomena to facts belonging exclusively to the sensuous order. Singular as it may seem, he endeavors not to do so; for he declares that Nature as the subject of science, comprises "that sphere of *mental* phenomena of which we have constant experience." This sphere of mental phenomena into which he allows science excursions outside of the "sensuous order," consists wholly of ideas, emotions and the like. The old psychology investigated the genesis and relations of ideas and emotions as embraced entirely in the sphere of the waking and sleeping consciousness. The later psychology traces back the genesis of thought and feeling to some sort of connection with muscle, nerve, and brain. If Prof. Youmans adopts the later psychology, does he not after all find the scientific explanation

of mental phenomena in changes of brain and nerve, and thus really restrict science to sensuous phenomena?

His view of the limits of science we think we clearly understand. It should be confined on the one hand to the investigation of phenomena patent to one or more of the senses; on the other, in so far as it may venture out of the sensuous order, it should be limited to the study of the genesis and association of ideas and emotions. His spiritual world is entirely restricted to mental phenomena as they deploy in the field of personal consciousness. In other words, the realm of mere consciousness is the only possible spiritual world, the only one that deserves the name, the only one that science can recognize. Or to present the case concisely, in his view the domain of the science of phenomena comprises two departments; one made up of sensuous objects and their relations, and the other of ideas and emotions and their relations. Whatever else may exist, being outside of the sensuous order, is outside of nature. Differing from scientists like Helmholz, Haeckel, Buechner, and their fellows, he is only not a sheer materialist, because with Tyndall and most of the English *savants*, who try to keep terms with theology, he has fenced off a little subjective world of "mind," whose phenomena we suppose he holds to be inexplicable by transformations of substance. The German *savants* are almost to a man materialists, and they seem to have no sympathy with the timidity of their English brethren who pretend to save a spiritual realm, every phenomenon in which they at the same time admit to be conditioned on physical changes.

It has been a maxim with English *savants* for nearly fifty years that the only discernible *nexus* or tie between physical phenomena is that of invariable sequence. That a spark explodes powder is a fact that will occur whenever spark and powder are properly brought in connection. But nothing passes, they think, between spark and powder tending to explain the explosion. So in the mind realm, Haeckel and Buechner would maintain that when mental exaltation follows the taking of a grain of opium, a mental change has followed the action of the opium, of which change there is no explanation other than the contact of opium with nerve. In the case of the explosion, a spark has changed the state of powder; in the case of the excited feeling, a particle of opium has changed the state of a nerve and with it that of a mind. The particular state of mind and feeling is exactly measured by the amount of motion set up by the opium. Sequences in

mind being precisely determined by specific amounts of physical change, and sequences in material facts being determined by nothing else, the German physicists wonder why any sensible person familiar with these laws should emphasize the separate reality of spirit, whose existence every moment depends on a definite quantum of motion in matter.

We know that Prof. Youmans and the English school would assert that Buechner's facts only establish a *correlation* between changes in matter and changes in mind; but if the correlations are constant, if changes in mind are always accompanied by changes in matter, if we know of no instance in which mental changes are not attended by definite amounts of physical change, we have no reasonable ground for an inference that mental changes can go forward independently of physical ones.

In response to this idea of correlation Prof. Haeckel might say: "A brilliant dream in the head of an opium-eater is simply correlated in its minutest features with the impingement of certain opium particles on the nerves of the dreamer's stomach and brain. The image in a mirror is in the same way correlated with the luminous ether reflected from an object. The result in both cases is simply the motion of matter. The image in a mirror is just as truly a spiritual product, as the mental reproduction of the same image elaborated by the retina of the eye and the lenses in the mind. My dear Prof. Youmans, all phenomena are but sequences invariable or otherwise of other phenomena. In the last analysis, there are but three things in nature—matter, form and motion. Why not confess it? Why put forward a spiritual world attenuated into mere mental phenomena as a foil against the charge of materialism? A realm of spirit that is so intimately allied with matter, that all the currents of mental life are known to waver and fluctuate with physical changes, is independent of matter only in name. Show your colors, and do not shrink from the epithet of materialist."

We think it must be evident from our quotations from Prof. Youmans's editorial that he acknowledges no spiritual world other than thoughts and emotions correlated to matter, no spiritual world in which moral agents exist intrinsically inappreciable by any of the senses, no spiritual world above the sensuous order. But the non recognition of such a world is just what in popular language constitutes materialism. The popular apprehension has not yet reduced the hemisphere of being opposed to matter to a nebulous mass of sensations, percep-

tions, conceptions, and feelings. In the common acceptation, a materialist is one who holds such a view of Nature as to deny the possibility of the existence of *persons* in a supersensual world. It is ridiculous to put in a *caveat* against applying the term to Dr. Carpenter, if the doctor's views of supersensual possibilities coincide with those of the professor. Common people believe in a supersensual world, in which moral beings hold intercourse with one another in modes transcending the ordinary reach of the senses; they have never imagined a spiritual world, inhabited only by thoughts, emotions and volitions floating loose from souls. This sort of world was discovered a few months since by one of the librarians at Harvard. But as yet there has been no great demand for eligible sites in it. Denial of such a world is not materialism, but the denial of a supersensual world, or of any reliable means of verifying such a realm, is so.

The fundamental tenet of Modern Spiritualism is in accord with the popular faith, that moral agents in the attributes of personality like ourselves, do exist in modes habitually inappreciable by any of the five senses; that under delicate but fixed conditions they can exhibit their powers of volition, thought, and feeling by demonstrations falling however within the capacity of those senses; can *render* themselves visible, audible, and tangible; can create savors and odors, and above all, can establish their identity with persons supposed to be dead.

We believe Prof. Youmans to hold that science cannot justify even by an inference the existence of such intangible persons; and that by no means can it make their relations to each other and to us the subject of investigation, so as to promulgate rules by which those relations can either be better understood, or rendered more conducive to an orderly and beneficent intercourse between them and us. All this is not only not within the power of science, but not consonant with its dignity. It is plain that science turns up its nose at the idea of laying telegraph lines across the Jordan.

Let us give a few illustrations of the capacity of science *not* to know when she is not in the humor. If, for example, upon a slate writing should be produced hundreds of times, under circumstances absolutely precluding any chemical processes, or any mechanical agency other than of a common pencil, that fact would not in the estimate of science be sufficient to justify the inference that a person in intangible presence had produced the writing.

If a table suspended in mid air were made to yield intelligible movements in the presence of persons having no agency in the motion, and without the intervention of mechanism appreciable by any ordinary human sense, that fact would not warrant the inference of the presence of an intangible person aiding in the suspension.

If a well-known tune were played on a piano without the intervention of any mechanism distinct from the instrument, or of any automatic appliances, or the contact of any object of sufficient consistency to be at once visible and tangible, science could not justify the inference that an intangible person did the playing.

If three persons the sole occupants of the same chamber and the same house, none of them ventriloquists, should, in such chamber and house converse with an audible voice addressed to all, and if the voice should communicate to each one facts known only to each, that fact according to science would not justify the conclusion that the voice proceeded from a person who lacked the attribute of a tangible body, and was not one of the three.

These supposed illustrations exhibit the attitude of science to the alleged facts of Spiritualism, as understood by Prof. Youmans and Dr. Carpenter. No amount of testimony is adequate to verify the alleged facts: no logic known to science is sufficient to warrant an inference from any facts of the existence or intervention of spirits, or the reality of any supersensual world!

The behavior of the loadstone is thought by scientific men to warrant the inference of a magnetic force; a stroke from the Leyden jar indubitably proves the presence of an electric force; the fall of an apple establishes the reality of the force of gravity. Yet no human sense can directly cognize any one of these forces. They are simply *inferred* from motions of bodies. They belong entirely to the supersensual world. Science can manage to put on them the seal of its approval, even though they are strictly supersensual, because they are *impersonal*.

But other forces equally supersensual, revealed like gravity and magnetism in insulated cases of the disturbance of the state of solid substances, science cannot recognize, because they are *personal*, and reveal human intelligence and affection existing in modes hitherto undreamed. There is danger, probably, if science recognizes any such forces upon any testimony, *that man may be discovered to be capable of surviving death!*

"Dr. Buchanan (says Prof. Youmans) opens his batteries against the materialists, but might he not as well have left this to some irate theologian? This polemical dash cannot be effective against Dr. Carpenter, who is certainly no materialist, either by his own avowal, by the tenor of his writings, or their common interpretation. On the contrary he is a religious man who has written copiously and cogently against materialism."

Doubtless the religious world will be thankful for his aid. It is just now in great distress and grateful for small favors, and it has always been ready to welcome a good turn, even from the father of lies. The doctor's assistance may reasonably be expected to smack sufficiently of inspiration from that quarter to render it highly acceptable. How very cogent against materialism must have been the writings of a man of science, *who restricts all spiritual existence to mental activities exactly correlated with changes of nervous substance, and who has loudly trumpeted his conviction that no uttered testimony, no evidence, no facts can prove the existence of spirits!* These are the sentiments the doctor nurses as his contribution to religious knowledge.

To assert the existence of a spiritual realm possessed of the power to make occasional interventions in this, Prof. Youmans maintains to be the confusing of all distinctions and the confounding of the natural with the supernatural. Is it so?

The fundamental principle of all true science is that every phenomenon or event is always dependent upon conditions. To affirm the reality of the *supernatural* is to assert the existence of a realm of being in which conditions as nearly as possible alike will not be followed by like phenomena; or that like phenomena are not preceded by like conditions. But to assert the existence of a supersensual realm is to assert that forces appreciable in themselves by none of the five senses manifest themselves in sensible phenomena. The whole visible and tangible universe *implies an invisible and intangible hemisphere of being that is supersensual. It were strange if there were nowhere present in that hemisphere personalities habitually exalted above the sensuous order.*

Undoubtedly, for long periods in primitive times the race of man was seriously thwarted in its progress in knowledge by the propensity to attribute all strange or grand phenomena to spiritual personalities. And the human mind for ages has been gradually learning to narrow the realm within which such agencies intervene; till now modern science emphasizes

the other extreme, and asserts that outside of man's visible personality there is nowhere any other than *involuntary agency*, and no causes other than such as can be appreciated by the five senses, or reduced to a level with such causes. Science now denies that there are any supersensual causes, least of all any supersensual *personal* causes. But if supersensual causes intervene in the ordinary series of phenomena only under conditions, they are still amenable to natural law. When the Spiritualist denies the possibility of the explanation of certain phenomena by any hypothesis of involuntary agency, either purely physical, or such as supposes ideas and emotions in a happy muddle of unconscious cerebration, he neither denies the natural nor invokes the supernatural. He simply declines to insult his understanding by attempting to explain all phenomena by agencies purely sensuous and involuntary.

Spiritualism will compel science to face this dilemma: either to admit the intervention of supersensual personal agencies in mundane affairs, or to deny the existence of any real supersensual agency in Nature. The German *savants* accept the latter alternative without hesitation. No original forces exist according to them, that cannot be reduced into some form appreciable to sense. With them consciousness, thought, and personality are incidents in the involuntary change of nerve matter. Nervous substance is not the instrument of mind and soul, but mind and soul are evolved in the grander evolutions and involutions of nervous substance.

Dr. Carpenter, Tyndall, and their compeers have not advanced quite so far. Their "respect for religion" induces them to barricade off a little corner of creation, within which ideas and emotions can hover and flutter, held to substance by a metaphysical tie of correlation, and from which they can occasionally discharge cogent arguments against materialism in aid of theology. This kind of nonsense will in another generation cease, and the English *savants* will no longer play the valet to theology, but will avow an unflinching and thorough-going materialism.

"The spirits (says Prof. Youmans) are never alleged to be the causes of cohesion, refraction, digestion, gravity, or any of the matter of course operations that go on around us. They are only disclosed to us by striking, wonderful, exceptional, or miraculous manifestations; that is, the common order of Nature gets along without them, and they are only known by breaking through it."

Why should they be referred to as the causes of cohesion, gravity, and similar constant operations that go on around us? Persons in this world are not expected to be parts of constant operations in which they do not voluntarily share. If man after ages of experience has learned that the great constant operations of nature are not controlled by personal volitions, why should the intervention of supersensual persons be expected in other than exceptional instances, which on account of their rarity seem for a time miraculous? Personality is itself a phenomenon whose characteristic it is to vary the order of all constant operations. The basis of nature is the involuntary and impersonal repetition of like movements; the summit of nature is the voluntary and personal diversification of movements beyond any known law of uniformity. The higher we ascend in the scale of being, the more multiform the irruptions of personal volition into the established order in modes not precalculable. It is only in the laboratories of nature that a grinding mechanical routine prevails forever and ever. If then while in the body we demonstrate the reality of our personality, only by *interrupting* that order which forces like gravity and cohesion establish, *why, provided we are so fortunate as to survive death, should we not acquire enhanced powers of interruption?* In every personal movement while we live, we disturb the order established by gravity. If we continue to do so after death, we are surely proceeding in the line of *anté mortem* analogies.

Extending the list of imagined absurdities in which Spiritualists believe, Prof. Youmans continues:

"In Nature we see with our eyes; in the 'psychic realm' men are said to see with the backs of their heads. In Nature tables remain at rest upon the floor forever unless some definite terrestrial force is applied to move them; in the 'psychic realm' they travel about or rise to the ceiling without the intervention of any earthly cause."

In nature we not only see with our eyes, but we have abundant evidence that in common epilepsy, to say nothing of innumerable alleged cases occurring in the mesmeric trance, vision of physical objects can be effected without eyes. It is easy to verify the fact, if one be not so scientific as to have lost capacity for patience and candor. No facts are known to Spiritualists tending to show that in the "psychic realm" men see with the backs of their heads. But if the principle of the Darwinian scheme of evolution is true, in accordance with which it is said that organs are formed in part by the medium in which they are exerted, and when unused—as in the case

of the eyeless fish—waste away, or that they may by a protracted strain be developed in abnormal localities—may it not be expected that in time many scientific critics of what is spiritually possible will develop eyes only in the backs of their heads? In the case of the eminent English physiologist, such a transposition of the optics would be admirably in keeping with the mood and temper in which his psychological investigations are conducted.

Spiritualists cannot enumerate the instances in which tables and like articles have risen in the air in the presence of competent witnesses without the aid of "any definite terrestrial force." And any pretender to science who during the last thirty years has made any effort proportionate to the novelty and gravity of the phenomenon to witness the fact, has simply been unfortunate, if his search has not met with success. The "psychic realm" contributes just as much to these table levitations as it does to the levitation of a bar of steel in the coil of a helix, traversed by an electric current. A force *inappreciable by any of the five senses*, in both cases causes the levitation; in the case of the steel, the force is *im*personal; in that of the table, *personal*.

"In Nature (says Prof. Youmans) if a man unguardedly loses his balance in a window, he falls to the earth; but in the 'psychic realm,' Mr. Home 'floats in the air by moonlight out of one window and in at another at a height of seventy feet from the ground.' In Nature, if we wish to go to a house, we must walk there, or get a conveyance to be carried, and then can only get inside by the opening of some passage of entrance; but in the 'psychic realm' buxom Mrs. Guppy 'sails through the air all the way from Highbury Park to Lamb's Conduit street, and is brought by invisible agency into a room of which the doors and windows were closed and fastened, coming plump down in the midst of a circle of eleven persons who were sitting in the dark shoulder to shoulder.'"

Why should one who ventures to vouch for Dr. Carpenter's respect for religion, incur the risk of shocking the feelings of religious people by so indiscreet an allusion to the levitation of Mr. Home and the flight of Mrs. Guppy? 'Does not Prof. Youmans know,' religious persons might say, 'that nearly the entire Christian world believes Jesus to have appeared after death in a physical body, and in a room into which entrance for material things was closed? That the Evangelist Philip in a substantial living body, on a journey from Gaza to Jerusalem, was suddenly caught away to Azotus? It is a good thing to ridicule the Spiritualists, but in using alleged facts

for that purpose, care should be taken to select such as will not return like a boomerang to bruise the heads of religious people. Of course the Spiritualists are fools, but if Mrs. Guppy's flight had been narrated in the New Testament it would not be so very incredible after all. In fact if the occurrence were assigned to Palestine and to the first age of the Christian era, it would derive just that degree of enchantment from distance in place, remoteness in time, and the absence of all reliable testimony in its favor, to entitle it to a high place among the so-called evidences of Christianity. Certainly, Prof. Youmans, you would not say that Philip's flight, or the Prophet Elijah's transcendent chariot ride, occurred only in the psychic realm; for you have respect for the beliefs of pious people, and you know what multitudes of such people believe these things. And might not even the religious feelings of Dr. Carpenter be shocked by being constrained to contemplate Philip and Mrs. Guppy undergoing the same undignified experience?'

"Can those (inquires Prof. Youmans) who believe these things be said to maintain the laws of Nature? Certainly not, in any such sense as that which science affirms. The Spiritualists say that these apparently miraculous effects are not really miraculous, but are simply the consequences of higher laws of Nature by which the lower ordinances of the material sphere are overcome. But it is clear that before the man of science can accept such astounding propositions he must give to the winds all those laws of the natural world which he has been accustomed to regard as of demonstrated constancy."

The acceptance of such facts will or will not compel the man of science to ignore all that he has been wont to regard as constant laws of nature, just in proportion to the enlargement of his experience of like astounding occurrences. If he could see a planet formed once a week for three months, planet manufacture at the end of that time would be to him as normal a phenomenon as the baking of a cake. The "demonstrated constancy" of the operations of nature, so far as measured by our past experiences, is liable to frequent disturbance. The attraction of the loadstone was once an incredible phenomenon, and would still be so, if the fact could not be easily reproduced. That a person should be suspended in the air without contact with physical supports, is just now incredible to most people; though the elevation of a man of two hundred pounds weight on the tips of six fingers, if all the parties expire and inspire alike, is incredible only to those who have

not seen it done. The volume resulting from the mixture of two gases fills less space than either gas filled before the mixture was complete, and the fact is not incredible after the "constancy" of the known laws of cohesion has in one's mind been a little shaken by one experience. *Savants* find no difficulty in believing that the luminous aura, which is a substance, passes through crystal without having recourse to pores, but they are very certain that a lump of gold could not pass through a larger mass of silver without visible rupture of the parts of one metal or both. But previous to experience the actual and the alleged fact are alike in credibility. It would be just as difficult to believe in the passage of light through crystal as of gold through silver, if nature had not given us an experience of what light can do. One fact the *savant knows* can happen; the alleged fact he does *not* know cannot happen. A future age may discover that to make the solid body A pass through the equally solid body B without the sensible rupture of the parts of either, it is simply necessary to raise the whole mass of A to a velocity of motion equal to that which is habitual to its constituent atoms. When the man of science assumes to measure the possible behavior of matter as respects gravitation and cohesion by the past experience even of the entire race, he does so at the risk of being unexpectedly compelled to see that the law of nature so long regarded as established, needs a re-statement.

"In life, by all his resources," (says Prof. Youmans,) "the most gifted man cannot suspend the operation of gravity upon a single particle of matter by an infinitesimal fraction. But when he dies, we are taught that his ghost can come back, and suspend the action of gravity in a way to excite the astonishment of whole circles."

It is true that in life no man can suspend the operation of gravity. It is equally true that after death he is just as impotent. He can "suspend" gravitation, so far as we know, neither before nor after death. But in defiance of purely physical laws, he can when alive *counteract* gravitation by simply leaping from the ground. No laws of mere physics can explain the locomotion of an atom a hair's breadth; nor the movement by volition of a living man's arm. If science will be so kind as to allow a man to survive the death of his body, can it be sure that he will not come back and counteract gravity by lifting a table or a chair, or writing without the use of a visible hand on a paper or slate? To do any one of

these things, the reputed dead need not undertake so heavy a task as "to suspend the operation of gravity."

With what consistency can science that alleges the potency of the invisible chemical ray of the spectrum, deny the possibility of an invisible hand or foot that can be thrust through glass or marble as easily as light penetrates crystal? Elephants in Siam do not walk on solid water; and that such a thing should occur, used to be quite contrary to the laws of Nature in the estimation of philosophers of that country. But elephants can walk on solid water in Holland, and it is probable that Dutch *savants* would hardly discredit the fact to-day.

If a spirit should in the study of Dr. Carpenter take body from thin air, and for six days of seven deliver a quiet lecture on unconscious cerebration, vanishing on every occasion from the same point, such an incursion would be in conflict with no established law of Nature, with no known laws of gravity or cohesion. It would simply be inconsistent with any experience of the doctor previous to its first occurrence. In advance of such experience he would be unable to say that it is impossible; and after a week's repetition, it would be no more amazing than to see Prof. Tyndall freeze water with a current of heat, or light a taper with heat transmitted through a ball of ice. *All argument against the occasional intervention of spirits in mundane affairs, on the ground of its impossibility, or its incompatibility with the laws of Nature, is simply frivolous.* There are no known laws of Nature that preclude it. The weight of human experience is against such facts, but that experience is in favor of facts every whit as mysterious. On the contrary, there is a steadily augmenting experience in favor of spiritual intervention coming through phenomena addressed to every sense, and indicating a tendency to issue in an intercourse between ours and the supersensual world, constant, regular, and rigorously conditioned.

We are willing to believe that one cause of the supreme indifference of men of science to the claims of Spiritualism, which Prof. Youmans seems to think so well justified, is because it is contrary to what they are pleased to call natural laws. But a far stronger reason for that indifference is that the facts to which it bears testimony are repulsive and alarming to the dominant religious feeling of Christendom, and hence the subject is *unpopular*. It must of course receive the abuse of men of science till the tide fairly sets in its favor. Meanwhile Spiritualists should neither court their approbation nor seek to avert their scorn. Thirty years' experience of

their prejudice, their lack of candor, and their measureless conceit, are enough to show that the opening of the new domain of truth so attractive to Spiritualists, is not likely to be essentially furthered or obstructed by eminent scientific persons. The movement did not originate in the "sensuous order" to which Prof. Youmans would restrict all knowledge; and the "sensuous order" will neither direct nor control it. Our facts depend for their acceptance on no person's patronage; the pressure of ridicule cannot extinguish or thrust them out of view. Steadily increasing in number, variety, and beauty, they are competent to win their own way to general recognition.

DARIUS LYMAN.

Washington, D. C., October, 1877.

DOES MATTER DO IT ALL?

EPES SARGENT'S REPLY TO TYNDALL ON SPIRITUALISM.

Men of Science who have Thought it Worthy of Investigation—Spiritualism now able to Take Care of Itself—Materialism Contradicts Itself—Inconvenient Facts—Universal Science Bringing Us Nearer the Higher Life.

PROF. JOHN TYNDALL—*Sir:* I find in the preface to your "Fragments of Science," in the Popular Science Monthly, for December, 1875, the following remark:

"The world will have religion of some kind, even though it should fly for it to the intellectual whoredom of Spiritualism."

Seeing that your preface is largely made up of expressions that betray great soreness on your part because of the "hard words" which your "noisy and unreasonable assailants" of the pulpit have launched at you; seeing that you express a wish that the minds which deal with "these high themes" were "the seat of dignity—if possible of chivalry—but certainly not the seat of littleness;" and that you regard as "unmannerly" those persons who have denounced you for "rejecting the notion of a separate soul," &c.—does it not appear like a disposition to mete out to the unpopular Spiritualists a measure which you sensitively shrink from having meted out to yourself, when, from the calm atmosphere, the "Alpine heights" of scientific meditation, you try to affix a foul, dishonoring name to a subject which many eminent men of science among your contemporaries have thought worthy of their serious investigation?

If you ask to what men I refer, I could mention the names of Alfred Russell Wallace, President of the Anthropological Society of London, and known to science as sharing with Darwin the discovery of the principle of natural selection; Maximilian Perty, Professor of Natural History in the University of Berne; J. H. Fichte, the illustrious son of an illustrious father; the late Robert Hare, one of America's foremost chemists; Nicholas Wagner and Dr. A. Butlerof, both well-known physicists and professors of the University of St. Petersburg; Dr. Franz Hoffman, of Würtzburg University; Camille Flammarion, whose astronomical writings are well known to the readers of the Popular Science Monthly; Dr. J. R. Nichols, chemist, and editor of the Boston Journal of Chemistry; the late Nassau William Senior, celebrated as a political economist; Hermann Goldschmidt, the discoverer of fourteen planets; William Crookes, F. R. S., a well-known chemist, and editor of the London Quarterly Journal of Science; C. F. Varley, F. R. S., electrician; and the late Prof. De Morgan, eminent as a mathematician, and who once remarked of certain physicists like yourself, who "snap up" the investigators of Spiritualism with the cry of unphilosophical, degrading, even as the clergymen of a former generation thought to frighten free thinkers with the cry of infidel—"They want taming, and will get it, for they wear the priest's cast-off garb, dyed to escape detection."

PROFESSORS ON THE LIST.

I could enlarge this list considerably, as you must well know. In this very number of the Popular Science Monthly, containing your "unmannerly" attack, is a paper by Prof. W. D. Gunning on "Progression and Retrogression," showing that retrogression of types, as well as progression, belongs to the system of evolution, and is illustrated in the natural world. Prof. Gunning has long been a Spiritualist, and has written much and ably in defence of his belief. I might refer you to Prof. William Denton, an experienced geologist, and who has lately succeeded in taking casts of hands which he has reason

to believe are projected by spirit power into temporarily material conditions; also, to Dr. J. R. Buchanan of Kentucky, eminent as an anthropologist and cerebral anatomist. Archbishop Whately, the skilled logician, became a confirmed Spiritualist shortly before he died. Lord Lindsay, long devoted to scientific pursuits, testifies to having witnessed the levitation of Mr. Home, the medium. The late Lords Lyndhurst and Brougham, though advanced in years when they became interested in Spiritualism, had certainly given no signs of mental degeneracy. In a preface which Lord Brougham wrote, just before his death, for "Napier's Book of Nature and Book of Man," he says in conclusion: "But even in the most cloudless skies of skepticism I see a rain cloud, if it be no bigger than a man's hand; it is Modern Spiritualism." I might instance the case of the late Dr. Elliotson, the studious physiologist, and editor of the Zoist, who, after advocating up to the age of seventy views as to the "potency of matter" similar to your own, suddenly had the convictions of a lifetime reversed by his recognition of the reality of certain phenomena through Mr. Home, and pathetically expressed a regret that he had not "known these things earlier."

But there are evidences more recent of the profound impression which the facts of Spiritualism are making upon the cultivated classes in England. In the British Quarterly Review for October, 1875, is a paper on "Modern Necromancy," the drift of which is that there are evidences of preternatural facts in the phenomena claimed as spiritual; that investigators like Mr. Wallace and Mr. Crookes are not to be condemned for examining into them; but that those facts, being such as were forbidden by the Mosaic law, and the moral conditions for their production being assumed to be objectionable, the moment we have become convinced of their reality we ought to drop them as Satanic. In other words, there is proof of the action of spirits, but as these are perhaps bad spirits, the less we have to do with them the better for our souls' safety and the good of humanity.

I will not risk giving offence by supposing that you, whose

expressions of scorn for the "fanatical, foolisl, and more purely sacerdotal portion of Christendom" are so emphatic, share in these nervous apprehensions of diabolical agency. You will doubtless agree with me that if it be right to test the facts, it must be right to draw inferences from them, even if these should lead to the spiritual hypothesis.

The London Spectator, in some apt comments on the article, expresses itself as no longer surprised to find any inquirer accepting—"what indeed so many intelligent persons day by day now become convinced of"—the assumption, namely, 'that there is a solid nucleus of preternatural fact in the phenomena called spiritualistic."

THE RELIGION OF THE FUTURE.

I might also call your attention to a remarkable paper on "Theism" in the last number of the Westminster Review, in which Spiritualism is referred to as "the religion of the future," and of which the writer says:

"It is in our midst to-day, with signs and wonders uprising like a swollen tide, and scorning the barriers of nature's laws. It comes veiling its destined splendors beneath an exterior that invites contempt. Hidden from the prudent, its truths are revealed to babes. Once more the weak will confound the mighty, the foolish the wise. * * * Spiritualism will reëstablish, on what professes to be ground of positive evidence, the fading belief in a future life—not such a future as is dear to the reigning theology, but a future developed from the present, a continuation under improved conditions of the scheme of things around us."

I do not concur with this eloquent writer in regarding Spiritualism as a "religion," or as "scorning the barriers of nature's laws." It is neither a religion nor a sect. Reconciling, as it does, to our reason, the theory of superior spirits, and hence a Supreme Spirit, infinite in His attributes, Spiritualism presents the basis for a religion, even as the earth-life presents the basis for a morality; and all the "signs and wonders" are in harmony with universal law.

Were it not that you would say they belong to the "pre-scientific past," I could quote nearly all the leading Catholic authorities of the day in support of the facts (regarded by them

as demoniacal) which you would so confidently ignore. But I have named to you three of the organs of the highest intellect of Protestant England, whose language distinctly intimates a belief that there is in these phenomena a preternatural element. I have given you also the names of many distinguished men of science, your contemporaries, who have no doubt of the facts, and most of whom have explained them by the spiritual hypothesis. I could mention the names of some sixty journals in different parts of the world, all devoted to the discussion of these most interesting thaumaturgic occurrences. And do you think to scare off investigation into them by hurling at the subject, from your scientific tripod, your missile of dirty words? Is it by such hectoring that you hope to suppress an inconvenient topic? Are we to be awed, in this last quarter of the nineteenth century, by the "priest's cast-off garb, dyed to escape detection?" Nay, rather give us back the bigotry of religion, and spare us the bigotry of your "positive science!"

A DEATH-DEFYING PRINCIPLE.

If, as is claimed, there be a "preternatural element" involved in the manifestations, what fact more important could be established? The question of a death-defying principle in man, an invisible body, the continent of his individuality, of his entire self, unimpaired by the wreck of matter or by the transition to another stage of being! Were it a question of the discovery of a beetle, distinguishable from all other known varieties by an additional spot, what respectful heed would be given to it by specialists like yourself, and how patient would they be of all details!

The offence which you charge against the eminent persons I have named and other Spiritualists is, it appears, of the intellect, that faculty which investigates and reasons. The "whoredom" is "intellectual." If by this you mean anything beyond mere obscene scurrility—if, to borrow the language of your complaint against the theologians, you are not

merely "slipping out of the region of courtesy into that of scorn and abuse"—what you would say is that Spiritualism implies a prostitution of the intellect in the desertion of truth for imposture and delusion. Let us see.

The primary question is one of facts. You will hardly contend that the facts, if provable, are not as legitimate a subject of scientific investigation as the facts of chemistry or geology. Contemptuous as have been your expressions, you have not yet had the rashness to say, with Prof. Huxley: "Supposing the phenomena to be genuine, they do not interest me." For, to mention only one of the phenomena, that of the sudden appearance and disappearance of materialized hands, drapery, &c., you, a student of matter, cannot seriously say that you are indifferent to a fact which, if admitted, must reverse all current notions on the subject.

Prof. Butlerof, the Russian physicist, of the University of St. Petersburg, remarks of the manifestations indicating this fact:

"The recognition of their reality will very soon be the inevitable duty of every honorable observer, and finally, of all humanity. This recognition will destroy many of the present prevailing views; life and science will have to come to terms with it. Our old notions about the essential nature of matter dissolve in the light of the actuality of these facts, and new ideas present themselves of the endless variety of degrees and forms of existence."

And yet you, in the very breath in which you deplore the illiberality of the clergy toward your own free utterances, do your best to prevent investigation into these stupendous facts of nature by exerting your influence as a man of science to soil the subject with an opprobrious name! You say, too, that Spiritualism is "degrading;" as if even that aspersion ought to deter a brave, earnest seeker from getting at the truth in respect to it! You, sir, who, through one of your German quotations, complain of the "tactics" of your opponents in "treating you contemptuously and trying to disparage you gradually in the public esteem," resort to the same "tactics" when Spiritualism comes in your way.

TROUBLESOME FACTS.

I can imagine how exasperating it must be to a physicist of your experience to have certain new facts thrust in his face, which, if accepted, must unsettle confident theories born of years of pursuit of what he has regarded as scientific certainties. A busy man of science like yourself, how can he afford to give his attention to phenomena so subtle and evasive, so baffling and extraordinary, that they require much time and patience in the investigation, and which, if proved, he can classify under no law known to his code; facts for which there is no place in any of the pigeon-holes of his laboratory, and which flatly contradict, or threaten to contradict, some of the laws he has looked on as inviolable?

The impatient contempt with which Faraday, Huxley, yourself, and the Harvard professors have dismissed the transcendent facts of Spiritualism affords a lesson which is likely to be often referred to in the future as a check to those over-confident votaries of science who, disregarding Bacon's monition, make their own *à priori* objections the measure of nature's possibilities. For you are one of those clever professors whom Goethe describes in a passage which you will pardon me for translating, since you let us frequently see how well you could have read it for yourself in the original:

> "Most learned Don, I know you by these tokens:
> What you can feel not, that can no one feel;
> What comprehend not, no one comprehend;
> What you can't reckon is of no account,
> What you can't weigh can no existence have,
> What you 've not coined, that must be counterfeit."

Certain phenomena occur, to which the name spiritual is given, simply because they cannot be explained by any known physical laws, and because the intelligent force, from which they are supposed to proceed, declares itself to be a spirit. The establishment of these phenomena, as occurrences recognized by science, is merely a question of time. The question how far and in what sense they are spiritual is like-

ly to remain an open one long after the facts are accepted as proven. Meanwhile how can any man of science, not crazed by prejudice or dwarfed by bigotry, charge it upon any investigator of the facts, or holder of the hypothesis, that he is lending himself intellectually to a "degrading" subject? Can the verification of any fact of Nature be degrading to the honest searcher after truth?

You tell us of certain scientific considerations that will help us to see and feel "what drivellers even men of strenuous intellect may become, through exclusively dwelling and dealing with theological chimeras." Did it never occur to you what "drivellers" men of strenuous intellect may become through exclusively dwelling and dealing with the chimeras derived from one little group of facts to the exclusion of others, somewhat different in their nature and in the conditions of their verification? Give heed to the familiar wisdom of Arago, where he says: "He who asserts that, outside of the domain of pure mathematics, anything is impossible, lacks prudence."

SPIRITUALISM ABLE TO TAKE CARE OF ITSELF.

Spiritualism can now take care of itself. For the last quarter of a century those who hate and fear it have been comforted almost daily with the assurance that it was at last dead and buried; that some great exposure had taken place which explained its tricks and proved it to be all a fraud. Yet here it is, more irrepressible than ever, though its exposers seem to multiply, and its calumniators call it bad names, such as jugglery, epilepsy, mediomania, and intellectual whoredom. It goes on, not at all affected, it would seem, by all these assaults of anger, malevolence, charlatanry, and pseudo-science. It has survived not only the frauds and misdemeanors of real or spurious mediums—not only the dislike and denunciation of the critical classes, the religious and the cultivated—but what is harder to endure, the help that is harmful, the imprudences of its own friends, and the heresies, credulities and stupidities that would seek a shelter under its name.

Even if it were conclusively proved that two-thirds of those persons believed to be genuine mediums, though subject to human frailties, like Mrs. Holmes, the Eddys, and others, had occasionally, in the absence of supposed spirit help, resorted to imposture, or that all their manifestations were frauds, it would not impair the force of the great, irresistible body of tested facts on which Modern Spiritualism is based.

SOMETHING LIKE AN INCONSISTENCY.

The thrust at Spiritualism occupies but a line or two of your preface. The rest is devoted to a vindication of your thesis that "matter contains within itself the promise and potency of all terrestrial life." In your Belfast address you stated this somewhat more broadly, omitting the word *terrestrial;* and you have since so softened down your materialism with conditions, qualifications, and admissions that no one who has followed you through all your explanations could be surprised any day to hear of your subscribing to the Thirty-nine Articles.

While seeming to repudiate materialism by conceding that there is "an impassable chasm, intellectually, between the physical processes of the brain and the facts of consciousness," you take away all the force and grace of the concession by saying:

"Were not man's origin implicated, we should accept without a murmur the derivation of animal and vegetable life from what we call inorganic nature. The conclusion of pure intellect points this way and no other. But this purity is troubled by our interests in this life and by our hopes and fears regarding the world to come."

This looks very much like a contradiction. After having told us that "the passage from the physics of the brain to the corresponding facts of consciousness is unthinkable," you would have us suppose that nevertheless "pure intellect," untroubled by hopes and fears of a world to come, does not at all regard as unthinkable the derivation of animal life, including consciousness, of course, from "inorganic nature," or its equivalent, matter.

HOPES AND FEARS OF A FUTURE LIFE.

And so, after all, the "impassable chasm" may be easily leaped by an *esprit fort!* If we will only give up our foolish little hopes and fears about a future life, it will not be so difficult for us to ascribe all our faculties, including consciousness, genius, and love, to matter.

But how can the chasm at once be passable and mpassable? This disposition on your part to hedge—to make concessions which, when hard pressed by your clerical assailants, you can fall back on to prove that you are not the atheist they would make you out, while, at other times, you would create the impression that science and "pure intellect" favor your notion that matter is the all-sufficient factor—is manifest through all your argument, both in your present preface and in your Belfast address. No one will suppose you insincere; but, to put the case mildly, does not this almost simultaneous coquetry with opposite opinions indicate a somewhat unguarded and superficial way of treating a great subject?

If any further proof of your fickleness in arguing were needed, it may be found in that passage where you say:

"Nor am I anxious to shut out the idea that the life here spoken of [the 'life immanent everywhere'] may be but a subordinate part and function of a higher life, as the living, moving blood is subordinate to the living man. I resist no such idea so long as it is not dogmatically imposed."

Here, with a princely generosity, though not in lucid language, you permit us to entertain the theistic idea. Here you accept a supposition which wholly neutralizes the theory of materialism. Do you not see that in granting to matter a spiritual property, an infusion from a "higher life," a deific impulse, you abandon your dream of the "promise and potency" of mere matter, and nullify your threat of "wresting from theology the entire domain of cosmological theory?"

You cannot escape by saying that the theologic conception belongs to the region of the emotions, while yours is the conclusion of pure science; for you virtually admit with Locke that

matter may be divinely gifted with the power of producing mind and other marvels. You do not "shut out" that idea, only it must not be "dogmatically imposed." No more must the idea of the "promise and potency" of mere matter be dogmatically imposed! To your hypothesis, Theology replies with another which neutralizes it, and exposes the impotence of the threat you address to her.

"Promise and potency!" Have you never had any misgiving as to your right to use these words in the way you do? Are they not wholly metaphorical in their application to the processes of pure, unaided matter, or inorganic nature? Have they any strictly scientific validity or fitness? Shall we allow you to express unintelligent operations in terms of mind when your purpose is to prove that no mind is needed in the case?

REDUCING MATTER.

You would reduce matter to a spiritual activity, having thinking and matter, the "potency" of perceiving and appearing, for its two fold function; and then you call upon us to regard it still as matter, having within itself the "promise and the potency of all terrestrial life!" Reason cannot accept such postulates. Even Hartley, whose vibratory hypothesis was welcomed by materialists, admits that it is the same thing whether we suppose that matter has properties and powers unlike those which appear in it, and superior to them, or whether we suppose an immaterial substance. You say:

"I have spoken above as if the assumption of a soul would save Mr. Martineau from the inconsistency of crediting pure matter with the astonishing building power displayed in crystals and trees. This, however, would not be the necessary result, for it would remain to be proved that the soul assumed is not itself matter."

And you then quote Tertullian to show that he "was quite a physicist in the definiteness of his conceptions regarding the soul," since he believed in its corporeal nature; and you wonder "what would have happened to this great Christian father amid the roaring lions of Belfast."

But you omit to inform your readers that Tertullian was

after all, a Spiritualist, in the strictly modern sense, since the corporeal soul in which he believed was simply the equivalent of the spiritual body of the teachings according to Spiritualism; for he drew his notions of the soul not only from his interpretations of the Bible, but from the communications of a female medium, who, he says, described a soul as corporeally exhibited to her view, and as being "tender and lucid, and of aerial color, and every way of human form."

Tertullian was largely influenced by his knowledge of phenomena quite similar to those of Modern Spiritualism; but he left the question an open one how far all organisms are indebted for life, intelligence, and formative power to a divine influx, a "higher life." The fact of such an influx is what no human science can prove or disprove. In the nature of things the eternal cause must be above all proof. To prove God would be to look down upon God, to be superior to God.

After having admitted that "the life immanent everywhere" may be "a subordinate part and function of a higher life," you, with a strange neglect of your admission, call upon Mr. Martineau to tell you at what moment the soul could have come in, if, in the production of the snow-crystal, for example, "an imponderable formative soul unites itself with the substance after its escape from the liquid." And you playfully ask, "Did it enter at once or by degrees? Is it distributed through the entire mass of the crystal? Has it legs or arms? What becomes of it when the crystal is dissolved? Why should a particular temperature be needed before it can exercise its vocation?" &c.

THE HIGHER LIFE.

Did it never occur to you that the "higher life," which you concede as an idea not to be excluded, may account for the soul, not only in the formative power of the snow-crystal, but in all organisms, vegetable and animal? The force which every being and every thing is possessed of lies in its idea; and this idea—a vitalizing, spiritual principle--is from God,

or, if you please, "the higher life." What would be thought of the reasoner who, for proof of the heat in a body, should ask, "Has it legs or arms? What becomes of it? Did it enter at once, or by degrees?"

Universal science is bringing us nearer every day to this conception of a single elementary substance or force, from which, by differentiation, transformation, and the infinite adjustment of proportions, all the varieties, properties, and exquisite forms of matter and marvels of mind are produced; and in this intelligent force, informing principle, or "higher life," pervading all things and culminating in the human soul, we have a glimpse of the immediate agency of deity.

You ask, "If there be anything besides matter in the egg, or in the infant subsequently slumbering in the womb, what is it?" And you conclude, "Matter I define that mysterious thing by which all this is accomplished. How it came to have this power is a question on which I never ventured an opinion."

But, sir, it is to venture a very decided opinion to admit, as not in conflict with your hypothesis, the notion that the origin of the power may be in a "higher life," of which the lower life, revealed in matter, may be a "function." And when you employ the words "promise and potency" to characterize the evolution issuing in manifestations of beauty, prescience, adaptation, mind, and consciousness, you invest matter with that "higher life," the conception of which you seem at times, with a strange contradiction, to relegate to the region of the emotions. Your "mysterious something" becomes a two-faced unity, like "the convex and concave of the same curve," partaking of properties which the theologians call spiritual, and which you prefer to call "promise and potency."

A FRUITLESS CONTENTION.

But what an aimless logomachy it is, then, that you are engaged in! After all the qualifications and elaborations of your argument—and I admire the eloquence and imaginative

grace which you put forth in your style—you are brought to an admission which dematerializes your vaunted matter, introduces a mysterious agency which, for all that you can show to the contrary, may be spiritual, and points, in spite of your skeptical "What is it?" to "something besides matter in the egg."

Prove to us that matter does all we now credit to spirit—prove to us "the all-mightiness of matter"—and you will not disturb Spiritualists in the least; for our facts will remain; names only will be changed. You and Haeckel and Huxley are working to make more clear the great fact of immortality, though you may scout the idea.

You express, in conclusion, a hope that the minds of the future may be "purer and mightier than ours, partly because of their deeper knowledge of matter and their more faithful conformity to its laws."

And yet here are phenomena, attested to by thousands of competent witnesses, for which it is claimed that they prove the instant apparent production and dissipation of matter by what is believed to be a superior intelligent force or will—phenomena going on under your very nose, and which have been tested by Wallace, Crookes, Varley, Wagner, Butlerof, Aksakof, Harrison, Sexton, Buchanan, Gunning, Denton, and hundreds of other respectable physicists; and yet you, without giving to the subject the study that you would have to give to a fly's wing in order to test what science asserts of it, escape from the whole amazing body of facts, and the hypothesis that would account for them, with the brave, ingenuous cry of——

But I will spare you the repetition of the ribald scoff. If it came to you from those higher moods, those "Alpine summits," those "moments of clearness and vigor," to which you claim to be sometimes lifted, what form of speech would you have found unclean enough for the lower level of your ordinary discourse?

Respectfully, EPES SARGENT.

No. 68 *Moreland street, Boston, Mass., Dec.* 11*th*, 1875.

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